

Miscellaneous.

THE NEW ENGLAND SOUTHERN CONFERENCE.

BY REV. H. C. WESTWOOD, D. D.

This body began its session on the 31st of April, and adjourned on the 29th at 12.10 A. M., the session having been prolonged by the trial of one of the brethren, whose case was referred to an early day to a select number of fifteen. Business was dispatched by Bishop Fowler with such rapidity, and there was so little disposition to indulge in wordy debate, on the part of the Conference, that adjournment could have been had on Monday evening but for the reason indicated above. Wednesday was enjoyed as a holiday, which the Bishop and others improved by running to Boston, and others, yet, by visiting in the neighborhood, while some went to their homes for rest and recreation.

To a remarkable degree brotherly love continued all through the session of the Conference, not a word being said in debate, or so far as we know—in private, that could wound any heart.

Much interest centered in the affairs of the East Greenwich Academy, and in the trial to which reference has been had. This trial was largely attended by members of the Conference, and the verdict of the committee acquitting the accused brother, by a substantially unanimous vote, was received with much applause. The settlement of the East Greenwich Academy matters on a square and generous basis, was a cause of much satisfaction, while the manly conduct of two of the brethren, who, through the complications connected with the Academy, had become antagonistic to each other, so that one of them felt it to be his duty to prefer charges against the other, won the favor of the entire Conference. In this case, the brother complained of made a frank explanation and apology, whereupon the other, with prompt and generous earnestness, withdrew the charges and seconded the motion for the passage of the brother's character. We predict for the Academy, under the presidency of Dr. Blakelee, formerly its head, enlarged prosperity and widening success.

The editor of ZION'S HERALD received sincere recognition at the hands of the Conference, in the form of kind and appreciative resolutions suggested by the announcement of his retirement from his chair at the close of the year.

The anniversaries were largely attended, and the representatives of the societies were in full feather. Their addresses before the Conference were above the average of the efforts of these gentlemen. Dr. Butler never did better for Missions, Dr. Rust never as well for the Freedmen, while Dr. Spencer and Dr. Freeman held high the banner for Church Extension and Sunday-schools respectively. Dr. Buell, of the Boston University, captivated the Conference and audience with his bright wit, his hard sense and his eloquent words, as he pleaded for higher education and theological training in the ministry. Bro. Affleck, of Dakota, so fired our Southern hearts that he bore away from us nearly twice as much money as he obtained at the New England Conference for the same cause.

The missionary sermon by Rev. J. H. Allen was worthy of the occasion, and impressed all who heard it. The sermon on Sunday morning by Bishop Fowler, and that in the afternoon by Dr. Butler, were spoken of in terms of high praise, not only as pulpit efforts, but as meeting the requirements of the true Gospel sermon. Engagements elsewhere, both in the morning and afternoon, took me away from the Academy of Music, where the ordination services were held, so that, greatly to my regret, I could not hear these discourses.

Great numbers of people from the various churches in the Conference were in attendance during the week, all of whom manifested deep interest in the proceedings. Many visiting brethren from different Conferences looked in upon us for a season, and cheered us with their presence.

Bishop Fowler's bearing toward the brethren and his good humor in the chair, won upon the Conference more and more, as the days went by, so that, though a stranger—episcopally—to the Conference when he came, he seemed more like an old friend when he left. We think that, without exception, his return will be gladly welcomed. His address to the class applying for ordination to deacon's orders and admission to the Conference was singularly able and especially forceful in its elaboration of the thought that ministers must be preachers.

Our entertainment was royal. The homes and hearts of Fall River were thrown wide open, people of all denominations esteeming it a great pleasure to minister to the comfort of the Conference. If Bro. Kimball, the pastor of the church in which the Conference was held, shall give as much satisfaction, when he reaches the episcopal office, in the matter of appointments, as he did in his assignments as the host of the Conference, he will be one of the most popular of Bishops. To his official board we return thanks for the facilities afforded us.

On Saturday afternoon, the elegant edifice of the Central Congregational Church was thrown open for an organ recital complimentary to the Conference, which was greatly enjoyed by many of the members and visitors. To the able pastor of this church, Rev. Dr. Mix, and his accomplished wife, the writer and his wife are indebted for most delightful hospitality throughout the session of a Conference, the pleasant memories whereof will never fade away.

A bar of iron, worth \$5, worked into horse-shoes, is said to be worth \$10.00; made into needles it is worth \$35; made into penknives it is worth \$3,285; made into blades of watches, it is worth \$250,000.

MAINE CONFERENCE.

Reported by REV. I. LUCE.

(Concluded.)

The 8 o'clock prayer-meeting was conducted by L. H. Bean, assisted by Bishop Walden. The Bishop took the chair at 9 o'clock, and ordered the call of the roll. Several new ones answered to the call.

Took up the 3d Question: "Who remain on trial?" D. B. Ford and A. E. Parlin were continued on trial.

Took up the 13th Question: "Who are the deacons of the second class?" W. E. Morse was continued a deacon of the second class.

Took up the 20th Question. A. W. Pottle, presiding elder of Augusta District, made his annual report. Church improvements have been made at East Union, Fairfield, Farmington, Stark's Hill, East Monmouth, North Anson, Wayne, Winslow, North Augusta. Debts have been paid at Waterville and Leeds. The presiding elder recommends more attention to the Sunday-school interests. Bro. Pottle leaves the Augusta District at this session of the Conference, having served it successfully four years.

The preachers on this district all passed in character, and made their reports of collections.

E. T. Adams, presiding elder of Lewiston District, made his first annual report as presiding elder. Church improvements have been made at Gardiner, Wesley Church, Bath, Bowdoinham, Mechanic Falls, Brunswick, Lisbon, Auburn and Rumford. Only eleven churches on this district are supplied by Conference preachers. The Poland camp-meeting was reported as a revival camp-meeting. A special revival was reported at Wesley Church, Bath, and also at Beeson St., Bath. A general increase in benevolent collections was reported. At the close of the presiding elder's report, E. S. Stackpole presented a paper expressive of the appreciation of the preachers on the Lewiston District of the faithful and efficient services of the presiding elder, whose presence on the charges has been a constant benediction.

The preachers on the Lewiston District all passed in character.

W. S. Jones, presiding elder of Portland District, made his second annual report, showing general prosperity on the district. The spiritual interests have been most encouraging. Three new societies have been organized: Long Island, Saco Ferry, and Biddeford. Church improvements have been made at Long Island, Chestnut St., Hiram, South Berwick, Saco, Congress St., Portland, Cape Porpoise, Cape Elizabeth, and several others. The report shows that the parsonage at Mary-land is burned on the 18th of the present month, with no insurance. The presiding elder reports that only 25 per cent. of the members on the district attend class.

The preachers on the district all passed in character, and reported their benevolent collections, which made an excellent showing. The Bishop made some remarks on the importance of observing the disciplinary directions relating to taking of Conference collections.

Took up the 15th Question: "Who are the supernumerary preachers?" J. A. Strout, S. Allen, T. Whitaker, were continued supernumerary.

The Conference voted unanimously against the proposed change of the restrictive rule in reference to the ratio of representation to General Conference.

The stewards were made a committee on Basis of Claims.

The preachers were made a committee to support the benevolent missions to the several churches.

C. C. Stone, C. Fuller, J. Mitchell were changed from supernumerary to supernumerary. J. Collins, N. C. Clifford, and J. W. Smith were made effective.

Conference adjourned to meet at 2.30 p. m. for memorial service.

At the annual meeting of the trustees of Conference, D. B. Randall was re-elected president; R. Sanderson, secretary; W. S. Jones, treasurer; Stephen Allen, auditor; F. Allen, S. F. Wetherbee, E. Martin, A. W. Pottle, I. Luce, trustees.

Conference convened at 2.30 p. m. to hold memorial services for the ministers and the ministers' wives who have died during the past year. Bishop Walden presided. Dr. C. F. Allen read the Scriptures and announced the hymns. I. Luce, as chairman of the committee on Memorials, had charge of the services.

E. W. Morse read the obituary of the wife of Rev. G. W. Barber, and was followed by C. J. Clark, who paid an appreciative tribute to the worth of this noble woman. T. Gerish read a memorial tribute to the memory of Sister F. C. Ayer. R. Sanderson read the obituary of Rev. Joseph Gerry, who died in Illinois the 12th of the present month. Dr. B. Randall spoke of the early work of Bro. G. S. Hooper read the memoir of Rev. T. J. True, and was followed with remarks by several brethren. Bishop Walden made some very touching and appropriate remarks, speaking with great tenderness of the late sister. The memorials were adopted and ordered printed in the Minutes.

Rev. Dr. Pepper, of Colby University, was introduced to the Conference, and invited the Conference to visit the college and grounds.

The Domestic Missionary Society held its annual meeting after the memorial services. Dr. S. Allen in the chair. Prayer was offered by Bro. Springer. The following were elected to the ensuing year: S. Allen, president; E. Martin, vice-president; E. S. Stackpole, secretary; J. B. Donnell, treasurer; the presiding elders, I. Luce, E. B. Drummond, B. M. Eastman, G. D. Lindsay, J. B. Lapham, managers.

The Church Aid Society chose W. S. Jones, president; I. Luce, vice-president; E. S. Stackpole, secretary; W. F. Berry, treasurer; W. R. McIntire, C. E. Bissell, R. Sanderson, S. D. Thomas, G. S. Jones, managers.

Notwithstanding the storm, a full house greeted the officers and speakers of the Sunday-school Society at its anniversary in the evening.

Alex. Hamilton presided, and Bros. Foss and Stackpole conducted the devotional exercises. Dr. Hurlbut was introduced, and the evening turned over to him. He made the following points: 1. The Sunday-school gives something for Christians to do. This work has brought 180,000 to Christ the past year. 2. The Sunday-school work is a work with individuals. 3. The Bible is the Sunday-school text-book. 4. Sunday-school work is with childhood. 5. The Sunday-school is the hopeful missionary work. The Doctor held the closest attention of his audience for more than an hour. The service closed with benediction by I. Luce.

SATURDAY.

In place of the morning prayer-meeting opening the business session, Rev. H. Hewitt, a late accession to our work, preached an able sermon on "For we have this treasure in earthen vessels that the excellency of the power may be of God."

At 9 o'clock the Bishop took the chair, and began business.

Took up the 14th Question. A. Hamilton and S. T. Record were passed, and Bro. Ham-

ilton was elected to elder's orders, Bro. Record having been ordained.

The committee on Basis of Claims made their report, which report was adopted, fixing \$200 as the highest claim, and \$25 as the lowest.

The trustees of Conference reported \$509 in their hands, which was distributed as follows: Supernumerary preachers of Maine Conference, \$450.25; domestic missions, \$35.25; trustees of East Maine Conference, \$80.50. The trustees of Conference have \$9,146 in invested funds, the income of which this year is \$613.90.

Dr. Knut was introduced.

The committee on Fraternal Relations reported, and Rev. Mr. Smith, representing the State Conference of Congregational Churches, was introduced and addressed the Conference.

Rev. Mr. Spencer, representing the Baptist Missionary Convention, was introduced, and presented the greetings of his church.

The Bishop read a few passages from the 17th of John's Gospel, and responded to the fraternal greetings.

Rev. Drs. Brodbeck and Day of N. E. and New York Conferences were introduced.

Took up the 5th Question: "Who are admitted in full connection?" J. M. Buffum, John H. Roberts, and J. P. Roberts were called to the altar, and were addressed by the Bishop of a charge to keep "we sing, and C. Fuller led the Conference in prayer.

The Bishop's address to the candidates for admission were eminently practical and impressive, profoundly moving the whole Conference. J. H. Roberts was admitted in full connection with the Conference. J. P. Roberts was continued on trial.

Dr. Hurlbut, of the S. S. Union, was introduced.

Prof. Mitchell, of Boston University, was introduced, and addressed the Conference in the interests of the University.

The Board of Trustees of Maine Wesleyan Seminary and Female College presented a resolution that the Conference request the Bishop to appoint C. J. Clark financial agent of the seminary. President Smith seconded the trustees' request with an earnest address.

The Bishop announced that N. T. Whitaker, of N. E. Southern Conference, was transferred to this Conference.

Benediction by Dr. Day of New York.

Conference convened at 2 p. m. J. Collins opened the devotional exercises by reading Isaiah 12. Prayer was followed with singing, "Come thou fount of every blessing," when the Bishop took the chair and opened the business session.

Resumed Question 10. A. E. Parlin and James Wright were elected to deacon's orders.

The orders of Bradbury Sylvester, an elder of the Free Baptist Church, and the orders of H. Hewitt, of the Congregational Church of England and Wales, were recognized.

The Bishop was requested to appoint Dr. Torrey and E. M. Smith to their respective places at Wesleyan Seminary and Female College, and that H. C. Sheldon be appointed to professorship in Boston University.

C. L. Libby, chairman of committee on Freedmen's Aid, made his report, approving the work of the Freedmen's Aid Society. Dr. Rust was introduced and represented the interests of the society. The report was recommended.

Conference adjourned to give way for the anniversary of the Woman's Home Missionary Society, which was called to order by Mrs. Dr. C. F. Allen, president.

Rev. N. T. Whitaker opened the meeting with prayer. The Bishop addressed the society, approving and encouraging the work of the society. Mrs. Allen gave her annual address, showing the progress of the work.

The following officers were elected for the ensuing year: Mrs. C. F. Allen, president; Mrs. N. D. Center, vice-president; Mrs. I. Luce, secretary; Mrs. C. J. Clark, treasurer; Mrs. N. T. Whitaker, district secretary for Portland District; Mrs. W. S. McIntire for Lewiston District; Mrs. N. D. Clifford for Augusta District.

The Woman's Foreign Missionary Society held its anniversary at 7.30 p. m. Mrs. Williams of Augusta, Conference secretary, presiding. Mrs. W. M. Sterling read Isaiah 55, and Mrs. C. J. Clark offered prayer.

A specially interesting report was read by the corresponding secretary, showing the growth of the society the past year in the bounds of this Conference. After singing, Dr. Brodbeck, of Boston, was introduced, and discussed with great force and ability the missionary question in its general bearing and reflex influence. While a collection was being taken under the direction of Mrs. G. R. Palmer, which proved to be a generous one, Chaplain McCabe sang a temperance hymn. Mrs. Williams presided with great ability.

SUNDAY.

Sabbath services opened with a love-feast at 9 o'clock, conducted by Rev. A. W. Pottle. "O for a thousand tongues to sing" was sung as only a Methodist Conference can sing. Presiding Elder Jones led in prayer, and a hundred testimonies were given, and ten hymns were sung during the precious season of Christian fellowship.

At the close of the feast of love, the Bishop announced the hymn commencing, "When all Thy mercies, O my God," and Dr. Rust, secretary of Freedmen's Aid Society, offered prayer. Camp-meeting John Allen recited 2 Timothy 4 and Ecclesiastes 11. A contribution of \$40 was made to the funds for the supernumerary preachers.

Bishop Walden announced his text from 1 Cor. 2: 4, 5, in which he discussed with a power which illustrated his text, 1. The inadequacy of human philosophy to meet human needs; 2. The abundant sufficiency of the power of God to meet every human condition of body and soul. The Bishop's sermon was a masterpiece of logic and fire, after which the congregation sang almost spontaneously, "O what a glorious hope is ours."

The hour being late, the ordination of deacons was deferred until afternoon.

Benediction by Dr. Buckley.

The hour of 2.30 p. m. found the house filled to its utmost capacity. R. Sanderson, assisted by C. F. Allen, conducted the devotional services. The Bishop conducted the collection department of the religious exercises, after which Dr. J. R. Day, of the New York Conference, gave a strong and soul-kindling sermon on "God manifest in the flesh." Both the morning and afternoon discourses awakened the heartiest amens and approving responses.

At the close of Dr. Day's sermon, the Bishop, assisted by the presiding elders, E. C. Bass, G. R. Palmer, D. B. Randall and A. E. Hatch, ordained James Wright and A. E. Parlin to the office of deacon, and A. Hamilton to the office of elder in the church of God.

Rev. H. Hewitt and Bradbury Sylvester, coming to us from the Congregational and Free Baptist churches, assumed our ordination vows.

Rev. N. T. Whitaker preached at the Congregational church at 10.30, and Rev. T. Gerish at the Unitarian church at the same hour. Dr. J. M. Buckley preached at the Baptist church at 2.30 p. m.

The missionary anniversary was held in the evening in the Baptist Church, which was crowded to its utmost capacity. Bishop Walden presided. W. S. McIntire offered prayer.

The report of the treasurer showed that Maine Conference was \$500 below the million-dollar line.

Dr. Buckley gave the opening address, showing the extent of our missionary operations. Chaplain McCabe followed with little less than his former vigor, but with even more of the quenchless fire of a deathless purpose to conquer the world for Jesus. He worked up the congregation to a subscription of over \$500, which brought our Conference up to the "million line by collections only." Thus closed one of the grandest Conference Sundays our Conference ever enjoyed. "Praise God" was sung, and the benediction pronounced by Bishop Walden.

MONDAY.

The 8 o'clock prayer-meeting was conducted by S. T. Record. At the close, the Bishop gave an exhortation on singing.

The Bishop took the chair at 9 o'clock, and opened the business session.

Resumed the 3d Question. J. M. Buffum was continued on trial.

A. S. Weed, agent of Zion's Herald, was introduced, and represented the interests of our New England paper. Bro. Weed read a paper from the Wesleyan Association, which was ordered printed in the Minutes.

Dr. Brush, of Dakota, and Rev. J. F. Sheffield, of N. E. Southern Conference, were introduced.

On invitation of Chestnut St., Portland, the seat of the next Conference was fixed at that place.

Chaplain McCabe was introduced, and represented the interests of the Missionary Society, after which he sang, "We're building two a-day."

Dr. Buckley was introduced, and represented the interests of the Christian Advocate.

Dr. Hurlbut presented the interests of the Sunday School Union, and Dr. Brush the interests of Dakota University.

Took up the 2d Question. J. W. Wright, W. H. Barber, M. B. Pratt and E. C. Strout were admitted on trial. E. C. Strout was elected to deacon's orders under the missionary rule for work in Utah.

J. P. Roberts was admitted in full connection with the Conference.

The stewards distributed \$2,943.25 among supernumerary preachers and widows. The highest salary was \$200, the lowest \$25. John Gibson was returned supernumerary at his own request. L. P. French, E. K. Colby, and A. Turner were returned supernumerary. D. Church was continued supernumerary. E. Martin was returned supernumerary.

Adjourned to meet at 2 p. m.

At 2 p. m., Conference convened, D. B. Randall in the chair by appointment of Bishop J. M. Woodbury conducted the devotional services by reading Romans 12 and leading in prayer.

Erza Tinker, chairman of Church Extension committee, read his report, which was adopted.

W. S. McIntire reported for committee on Sabbath Sanctity, which report was adopted.

The report on Marriage and Divorce was presented by W. F. Berry, chairman of committee, and the report was adopted, instructing the ministers to read the Discipline on this subject in all our congregations the coming year.

M. E. King, chairman of committee on Bible Cause, made his report, which was adopted.

The committee on Sunday-schools and Tracts reported by their chairman, D. B. Holt, and the report was adopted.

G. D. Lindsay, for the committee on Fraternal Relations, made his report, and the following brethren were appointed to represent us in the several annual conventions of our sister bodies: To the General Conference of Congregational churches, Rev. G. R. Palmer; Maine Baptist Convention, Rev. E. S. Stackpole; Maine Central Free Baptist Yearly Meeting, Rev. D. B. Randall; Maine Western Free Baptist Yearly Meeting, Rev. C. F. Parsons; Friends New England Yearly Meeting, Rev. H. P. Torrey, D. D., LL. D.

W. F. Berry, financial secretary, made his report, which was adopted.

Rev. Mr. Jordan, of Free Baptist Church, and Rev. Mr. Skeels, of the Congregational Church at Augusta, were introduced. Bro. Jordan brought the greetings of his church.

The committee on Education, by their chairman, C. F. Allen, made their report, which was adopted.

The following persons were nominated by the committee on Education, and chosen by the Conference as visitors to our literary institutions: Maine Wesleyan Seminary, C. L. Libby, G. R. Palmer, Mrs. G. R. Palmer, W. S. Jones, E. C. Bass, Boston University, E. T. Adams, E. Tinker.

T. F. Jones reported for the visitors at Kent's Hill, which report was adopted.

The Bishop announced the list of committees for examination for next Conference, which was adopted, and the following persons were appointed: Committee for admission on trial, T. F. Jones, C. F. Parsons, G. S. Cummings, first year; Theo. Gerish, J. M. Frost, G. R. Palmer, second year; G. F. Cobb, E. Tinker, A. C. Trafton; third year, A. W. Pottle, G. C. Andrews, D. B. Holt; fourth year, I. Luce, C. Stone, P. Chandler; local orders, W. F. Holmes, J. Collins, J. A. Corey.

W. F. Berry was appointed to preach the missionary sermon next Conference; W. S. McIntire, alternate.

A conference notice that if the board of trustees of Kent's Hill Seminary decide to put a financial agent in the field, the Conference will give the agent most hearty support.

The preachers of Augusta District, through E. M. Smith, presented their retiring presiding elder, A. W. Pottle, a testimonial of \$25.

The committee on Methodist Literature, by their chairman, S. Allen, made a report, which was adopted. W. F. Berry was appointed visitor to the annual meeting of the Boston Wesleyan Association.

The secretaries appointed a committee to publish Minutes.

H. Hewitt, whose orders were recognized Saturday, was received into the Maine Annual Conference.

The Conference voted to co-operate with Dr. S. Allen in distributing the "History of Maine Methodism," which he is now pushing through the press.

Dr. Peasey, of N. E. Conference, was introduced, and represented the interests of the N. E. Education Society.

The following persons were appointed triers of appeals: L. H. Bean, C. E. Springer, G. F. Cobb, W. F. Holmes, J. B. Lapham, Chas. Manger, T. P. Adams.

E. S. Stackpole reported for the Church Aid Society. The report was adopted.

Conference adjourned, to meet at 7 p. m. for the closing session.

At 7 o'clock, C. Manger, by request of the Bishop, took the chair, S. Hooper conducting the devotional services.

G. D. Lindsay announced the Fryburg Chautauque Assembly, when Dr. Hurlbut was announced, who spoke three-quarters of an hour on "Young People."

The committee on Temperance reported by their chairman, C. J. Clark. The report was amended and adopted.

The committee on Domestic Missions reported by M. C. Pendexter, and the report was adopted.

Took up the 19th Question: "Who are the supernumerary preachers?" J. Hawkes, J. P.

Cole, N. D. Center, Alva Hatch, D. B. Randall, G. Morse, J. Stone, W. Blackman, J. S. Rice, C. K. Evans, W. E. Emerson, I. G. Sprague, J. Allen, E. Smith, J. Moar, N. Andrews, J. Rice, J. Colby, were continued on the list of supernumeraries.

S. Allen, S. F. Wetherbee, and R. Sanderson were appointed a committee to correspond with the supernumeraries, assuring them of the continued interest and sympathy of the Conference for our roll of honor.

The following were elected on Board of Church Extension: President, J. B. Donnell; vice-president, R. Sanderson; corresponding secretary, J. B. Lapham; treasurer and recording secretary, J. Noyes; additional members: E. S. Stackpole, B. M. Eastman, H. H. Shaw, O. S. Pillsbury.

Resolutions of thanks were extended to Bishop Walden, Rev. W. M. Sterling and Waterville churches, railroads, Colby University, and the conference secretaries, by rising vote, a resolution favoring the use of colored preachers to this Conference, was passed.

The statistical secretary reported by summaries.

The Bishop announced the following persons committee on Evangelical Alliance: W. S. Jones, C. J. Clark, E. T. Adams, C. F. Allen, Theo. Gerish.

J. E. Budden, located three years ago, was readmitted and granted a supernumerary relation.

An appreciative resolution was passed in favor of Rev. G. D. Lindsay, who is transferred to East Maine Conference.

W. M. Sterling was granted a supernumerary relation, and a resolution of appreciation was passed with great unanimity.

The Bishop announced the transfer of Chaplain G. A. Crawford and A. S. Ladd to this Conference.

The Bishop also announced the transfer of J. W. Backford to Genesee Conference.

"All hail the power of Jesus' name," was sung with great enthusiasm.

I. Luce was chosen railroad secretary for the ensuing year.

G. C. Andrews, T. F. Jones, and S. Allen, secretaries, were appointed a committee to secure a safety vault for our Conference records.

The minutes were read. The Bishop made some very impressive and cheering remarks, and then called on Bros. Wetherbee and Randall to lead the Church in prayer. "Jesus, the name high over all," was sung by the Conference, and the Bishop opened the book of fate and announced the appointments for 1887.

One feature of the Conference this year has been the singing which the Bishop has interjected with great frequency throughout all the services, both business and devotional. The Conference of 1887 will be remembered as a religious, if not a markedly spiritual, Conference.

The following are the appointments:—

PORTLAND DISTRICT.

W. S. Jones, Presiding Elder.

Alfred, Walter Canham, Baldwin and Hiram, David Pratt, Berwick, S. Hooper, Biddeford, T. Gerish, Bovey Beach, R. H. Kimball, Cape Elizabeth, Capt. W. W. Smith, Cape Porpoise, O. H. Stevens, Chebeague, B. Freeman, Cornish, James Wright, East Monmouth, H. H. Mitchell, Farmington, Village, T. P. Adams, Goodwin's Mills, E. A. Bragdon, Gorham—North St., supplied by M. B. Greenhalgh; School St., C. Munger, Hollis Centre, John Cobb, Kennebunk, C. F. Parsons, Kennebunk Depot, S. F. Wetherbee, Kennebunkport, W. E. Morse, Kennebunkville and West End, supplied by W. P. Merrill, Kezar Falls, J. Collins, Kittery, F. Grover, Maryland Ridge, A. Cook, Newfield, W. F. Marshall, Ogunquit, to be supplied, Old Orchard and Orchard, to be supplied, Old Orchard—Chestnut St., N. T. Whitaker; Congress St., E. Tinker; Island Church, J. B. Lapham; Pine St., E. S. Stackpole; Sacca-rappa, Rev. Mr. Jones; South Berwick, South Berwick and Buxton, G. W. Barber, West Scarborough, M. B. Pratt, Woodfords and East Deering, R. Sanderson. York, G. D. Holmes.

AUGUSTA DISTRICT.

C. J. Clark, Presiding Elder.

Augusta, G. R. Palmer. East Readfield, to be supplied, East Union and Temple, J. P. Roberts, which was adopted.

Rev. Mr. Jordan, of Free Baptist Church, and Rev. Mr. Skeels, of the Congregational Church at Augusta, were introduced. Bro. Jordan brought the greetings of his church.

The Sunday School.

SECOND QUARTER, LESSON VIII.

Sunday, May 22.
Exod. 12: 1-14.

REV. W. O. HOLWAY, U. S. M.

THE PASSOVER.

I. Preliminary.

1. GOLDEN TEXT: "Christ our Passover is sacrificed for us" (1 Cor. 5: 7).

2. DATE: B. C. 1491 (or B. C. 1500, according to some), in the month of Abib (also called Nisan), the closing days of March and the first days of April.

3. PLACE: The land of Goshen in Egypt.

4. CONNECTION: It is estimated that at least fifteen millions intervened between the call of Moses and the Passover. The "pagan" occupy a large part of the interval—beginning with the turning of the Nile water into blood, and followed by those of "darkness," "hail," "locusts," "darkness," ending with the most terrible of all, the death of the first-born. During these plagues the king had been repeatedly humbled and compelled to entreat Moses to intercede and arrest the visitation; but, the plague having been removed, the king's heart hardened to that again, and his promises were forgotten. A final judgment now impended, which would cause such wide-spread anguish and dismay that even Pharaoh's heart of stone would melt and yield. The preparation for this fatal stroke and the Hebrew deliverance are detailed in our text.

5. Without blemish—perfect, having no injury or defect, and typical of the "Lamb, without blemish or spot," "Christ our Passover." A male of the first year—"a male, the son of a year," literally; meaning somewhat under a year in age, or "from a month to a full year" (Murphy). The choice of a male may have been because in the Scriptures the male takes precedence of the female, or because it represents the male first-born of Israel. From the sheep or goats.—In later times the custom was to take the young of the sheep only for this purpose.

6. Ye shall keep it up—literally, "it shall be to you for a keeping," that is, singled out, kept apart. Fourteenth day.—The presence of the lamb in the household in the interval would be a visible token of covenant promise and mercy. The whole assembly of the congregation—acting as God's priests, and all at the same time—a propitiatory, appointed, symbolical act. Death reigned in Egypt that dread night in the houses both of the Egyptians and of the Israelites; only, in the first case, it was the first-born that died, and in the latter, the lamb, which took the place of the first-born. In the evening.—"between the evenings," according to Geikie; "between the sunset and the appearance of the stars"; but, according to Josephus, Maimonides and others, after the evening sacrifice (8 p. m.), and before sunset.

7. Take of the blood.—It was not merely to flow, it was to be applied. Each household was to use it for redemptive purposes. Two side posts, etc.—The door was selected, as the avenue of approach to the house. The posts and lintel, or upper cross-piece, were to be smeared, but not the threshold, lest the blood be trampled upon. "The door-lintel may have been in many cases wanting, and was always less permanent than the lintel and posts" (Murphy).

8. That the smearing with blood was to be regarded as an act of expiation is evident from the simple fact that a hyssop bush was used for the purpose (verse 22); for sprinkling with hyssop is never prescribed in the law except in connection with purification; whence the sense of expiation. Lev. 14: 49; Num. 19: 17, 19. In Egypt the Israelites had no common altar, and for this reason the houses in which they assembled for the Passover were consecrated as altars, and the persons found in them were thereby removed from the stroke of the destroyer (Keil).

9. They shall eat of the flesh.—A figure of the participation of pardon, acceptance, and full blessing, consequent on the atonement being made and the law being satisfied" (Murphy). Roasted with fire.—All the details are minutely specified. The lamb was to be roasted whole, thus preserving the flavor and strength of the meat; not a bone of it was to be broken. It was probably held before the fire upon a spit, which, in later years and among the Samaritans, was cruciform in shape. With unleavened bread.—The sign of hasty departure. No leaven was allowed in the houses of the Israelites during the days of the festival. Says Murphy: "Leaven is a mass of sour dough, in which decomposition has set in, and is, therefore, the symbol of corruption" (1 Cor. 5: 8). Hence unleavened bread is the emblem of purity and life. With bitter herbs.—"rather," on better Hebrew, "symbolizing the basis of the meal, and symbolizing the bitterness of their bondage."

10. The solemn eating of the lamb by the several families was a figure of their inward obedience and conformity to God's law. The lamb of the first Passover was intended not only to save the Israelites by its sprinkled blood, but also to give them strength for their journey by its flesh which they ate. So the atonement of Christ has been a double object—to redeem us from death, and to strengthen and refresh our souls in the new life of faith (Millington).

11. Eat not of it raw.—The directions are very precise. Their haste, or anxiety, must not hinder sufficient cooking. Soden—"boiled," past participle of "seethe." Heat, legs, purification (R. V., "the inward").—Nothing was to be severed or removed, not even the intestines. Says Jacobus: "No bone was to be broken, as a prophetic symbol of Christ. The whole Christ and the whole church are denoted."

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14. I will pass.—This tenth and last plague was to be executed by Jehovah himself, without the intervention of Moses. Man and beast—an awful and significant judgment, threatening the annihilation of the animal race. Against all the gods of Egypt.—Their impotence was to be specially demonstrated, and the power of Jehovah was to be glorified. "The bull, the goat, the ram, and other animals were deified by the Egyptians. The king was also regarded as an impersonation of the sun-god" (Murphy). If this Pharaoh was Meneptha, as the later Egyptologists maintain, there is a striking confirmation of the truth of this history in the case of the king. A monument records the fact that Meneptha during his lifetime lost his eldest son, who bore the same name as himself. Says Geikie: "This prince, associated with him on the throne, is commemorated on a colossal statue of his father now in the museum in Berlin. He is 'the Uraeus snake on the front of the royal crown, the son whom Meneptha loved, who draws

and allowed opportunity for selection. "Then, too, the symbol of completeness." Between the tenth and the fourteenth day there would be opportunity to sanctify themselves for the solemn feast. A lamb—defined more explicitly in verse 5. A lamb for a house.—The twelve tribes were divided into families, or classes, and these into "fathers' houses" (smaller families), and these into separate households. "The single household formed the social unit in the subdivisions of Israel" (Murphy). Jewish tradition required at least ten, and not more than twenty, to form a paschal company.

15. The arrangement by families looked toward the great fact, the original event—that Egypt was smitten by the angel of death. It was a precious through all the ages of Hebrew history in cementing family ties and sanctifying the family relation (Cowles).

16. According to his eating.—The quantity eaten, according to Jewish writers, must be equal at least to the size of an olive.

17. Without blemish—perfect, having no injury or defect, and typical of the "Lamb, without blemish or spot," "Christ our Passover." A male of the first year—"a male, the son of a year," literally; meaning somewhat under a year in age, or "from a month to a full year" (Murphy). The choice of a male may have been because in the Scriptures the male takes precedence of the female, or because it represents the male first-born of Israel. From the sheep or goats.—In later times the custom was to take the young of the sheep only for this purpose.

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towards him his father's heart; the royal scribe; the singer; the chief of the archers; the prince Meneptha."

13. A memorial—of a terrible crisis in the history of God's people, of a supernatural and mighty deliverance, and a symbol not to be mistaken of the spiritual redemption accomplished by the "Lamb slain from the foundation of the world."

IV. Illustrative.

1. PHARAOH AND THE PASSOVER.

One act more remained of the sublime drama, by which these mighty revelations should be brought home to the hearts of all Israel. The Pharaoh, still obdurate, was to be humbled to the dust by a judgment so terrible that he would gladly resign the contest with Jehovah, and let the race whom so awful a power so championed, "go, altogether," thankful to be rid of them, and even "thrusting them out" from the Nile valley. But thus to abase the Pharaoh was to degrade the national idolatry in his person, for he was, himself, the incarnation of the great sun-god Ra.

And now, as the first step towards an independent national organization under Jehovah, their invisible King, as the formal inauguration of His worship as the national God, and in recognition of their emancipation being due to Him alone, a sacrificial feast—the Passover—was instituted. But, first of all, the date from which their year began was changed; for it was fitting that the deliverance of the nation should open a new era. It was the time of the earing of the wheat—almost our April—and, henceforth, the month, known from this as Abib—the "earing"—should be the first of the ecclesiastical year. Hitherto they had counted themselves with the Egyptian calendar, which began about the time of the summer solstice, when the Nile was rising, and harvest is over in Palestine. From this time, however, all connection with Egypt was broken off, and the commencement of the sacred year was to commemorate the time when Jehovah led them forth to liberty and independence (Geikie).

2. JUDGMENT AND MERCY.

One can well conceive, when the angel swept through the whole length and breadth of that land, in some still, dark and silent night, and when nothing was heard without but the rust of his pinion, and nothing was heard within but the pining and groaning of the dead that should live no more, how the parents rushed forth from one home to seek the sympathy of the next, only to meet the next neighbor coming to seek sympathy from them; the very silence and the very secrecy, and the universality of the stroke, increasing the awful national confusion that fell as a thunder-bolt on every household; till at last one wild and piercing wail rose from the family of every Egyptian throughout the whole land. And the sun of the next day rose upon a city wrapt in sackcloth, and upon homes that echoed lamentations, and crying; and all Egypt felt that a blow was struck in comparison with which all their previous judgments were but as playthings. But there was an exception class. We read that the Israelites, a certain class, took the blood of a lamb which they smeared on their doorposts, and sprinkled that blood upon the lintel and doorposts of the house; and wherever that blood was, the angel did not dare to enter (Cumming).

3. RELIGIOUS SUMMARY.

GENERAL METHODIST.

Henry H. Davis, one of the honored local preachers of the Philadelphia Conference, died recently, aged 76. He was in the employ of the New York Book Room for twenty-five years, and was abundant in labors as a class-leader and mission worker. He served actively several points in the Philadelphia Conference, and in 1869 to 1874 was in charge of Epworth, a mission of Grace Church, Wilmington.

Children's Day will be observed this year on June 12 by the Methodist Episcopal, Presbyterian, and other churches.

Rev. L. J. Hall, of the Colorado Conference, stationed at Trinidad, has been appointed Chaplain to the Colorado State Penitentiary, at Canon City.

The Conference Notes says: "Rev. P. M. Buck, formerly of the North India Conference, has been transferred to the Kansas Conference, and stationed at North Topeka. He says the town has a population of 10,000, and is just across the river from Topeka, which town has a population of 40,000."

Hon. Robert E. Pattison, ex-Governor of Pennsylvania, son of Rev. Robert L. Pattison of Philadelphia Conference, and himself a lay delegate to the last General Conference, is a member of the United States Commission appointed by President Cleveland to investigate the condition of the Pacific railways.

A "Barbara Heck Home for Emigrants" is projected by the Methodists of New York. "The design is to have an institution where religious services may be held, and which will afford a temporary shelter to women and children who have to wait for friends, and now have to sleep in Castle Garden or go to some lodging-house where manifold abominations abound. There will also be an intelligence department to aid girls looking for domestic service."

The pastor of Walnut Hills, Cincinnati, Rev. John R. Reed, D. D., is having a series of "Short Talks to Our Probationers" on six successive Wednesday evenings. The general topic is the Methodist Episcopal Church; the separate talks are as follows: Our Name; Its Meaning; Our Organization; Its Completeness; Our Growth; Our Influence; Our Faith; Our Literature; Our Prosperity; Phenomenal.

Rev. Dr. J. B. Dobbin, pastor of the Twentieth Street M. E. Church of Philadelphia, and a member of the Ocean Grove Camp-meeting Association, dropped dead at the railway station, at Asbury Park, N. J., April 22. Death was caused by apoplexy. Dr. Dobbin was 69 years old.

Rev. Selah W. Brown, formerly member of the Central Illinois Conference, now of the Southern California Conference, has recently realized \$400 for his church in Santa Barbara through a course of lectures given in that city entitled a "Journey Round the World."

Rev. James O. Rogers, of Newark Conference, died April 11. The funeral services were held at his late home in Hackensack, N. J. The deceased was a minister for many years in the New Jersey Conference.

During the four years which ended with March, 1886, 529 churches were helped by the Church Extension Society of the Methodist Episcopal Church, South, receiving \$115,000 and securing to the denomination about \$600,000 worth of church edifices. These churches are scattered over twenty-three States, five Territories and the District of Columbia, stretching from Maryland to Mexico, from Washington Territory to Florida, and from Carolina to California. During the year just ended with March 31, 1887, there has been donated \$41,012.25; for loans, \$11,885.43. During the same time 229 churches were helped, receiving \$45,858.55.

FORGIVEN.

Lady Ashburton has fitted up and opened an excellent "coffee palace" at the Victoria Dock.

The Turkish Government has given permission to resume the publication of the Christian newspaper, the Zorionis, which was suppressed some time since.

In one day of last December the seven

Courts of Appeal in Paris authorized 330 divorces.

The other day an anonymous donor sent \$2,000 to complete an English church in Copenhagen. Another anonymous gift was an organ, and the cost of the pulpit and stained glass window was defrayed by other persons unknown.

A remarkable tomb-temple recently discovered at Sidon has been visited by the Presbyterian missionary there, Rev. Dr. W. K. Eddy. It contains four chambers, in each of which are marble sarcophagi and splendid sculptures of lions, horses, centaurs, and 18 fine statues.

Dr. Robert Brown, who has visited Greenland for botanical and geological studies, writes as follows: "Mission stations are now scattered at intervals, and from being a simple missionary, the Greenland priest has now become the 'parish minister'; for there is not now one professed pagan in all Danish Greenland."

Madame Sofia Bonipiani of Rome declares that the chief torch-bearer in Italy is the British Bible Society. Through its agency there has been an enormous diffusion of Scripture in Italy during the past twenty-five years. The Bible, or a portion of it, is much more widely accepted or bought by the people than is generally supposed.

It is a remarkable fact, not generally known, that in Ethiopia a people numbering about 200,000 have the Old Testament in an Ethiopic version, and still adhere rigidly to the Mosaic ceremonies and laws. They are the children of Hebrew immigrants, who in the time of the great dispersion settled in Abyssinia and married wives of that nation.

The deacons of the Congregational church at Upper Clapton, Eng., thirty-four years ago took out a policy of \$5,000 upon the life of their pastor. The church paid the annual premiums. The minister recently died, and \$7,000 was paid to his family. Nearly \$1,000 in bonuses was received by him during his lifetime.

The University of St. Andrew's, the oldest in Scotland, has conferred the degree of Doctor of Divinity upon Dr. Schaaf. This is the third honor of the kind he has received.

John Ruskin denies that he is a Roman Catholic. He says: "I was, and am, and can be only a Christian Catholic in the wide and eternal sense. I have been that for five and twenty years at least. Heaven keep me from ever becoming a Roman Catholic, but I am more likely to become a Roman Catholic than a Quaker, Evangelical, or Turk."

An Episcopal vicar in England has been sentenced to eighteen months' imprisonment for marrying a couple without publishing the banns.

MISCELLANEOUS.

By the death of Bishop Lee, the Rt. Rev. John Williams, Bishop of Connecticut, becomes Presiding Bishop of the Church.

By an order issued by the New Police Department in the city of Philadelphia, newspapers can no longer fill the streets with their shrill cries on Sunday mornings.

Dr. Alexander McKenzie, of Cambridge, Mass., will spend the summer in Europe, sailing June 7.

Rev. Dr. Huntington, of Grace Church, New York city, has accepted the invitation of the British Societies of Worcester to address them at their celebration of the Queen's jubilee, June 21.

A handsome Hindoo scholar, of high rank in his native land, Mohini M. Chatterji, told the Nineteenth Century Club, in an address on theosophy, that men are all brothers in their worship of truth, and that religion is the impalpable, super-sensuous police of morals.

It is estimated that over \$500,000 will be at the disposal of the Philadelphia Yearly Meeting of Friends, bequeathed by the late John M. George, for the establishment of a boarding school, to be located in Eastern Pennsylvania, and to receive children of Friends and such others as a committee of the Yearly Meeting may think proper.

The trustees appointed for the purpose by the last Congregational national council have received the \$10,000 left by the late Mrs. Helen C. Knowles, of Worcester, for the relief of destitute ministers and ministerial families. The available income will be about \$700 a year.

Rev. Job Turner, who is laboring with untiring zeal and efficiency among the deaf-mutes in the South, and is himself one of the silent people, is said to travel yearly about thirty thousand miles. Mr. Turner was for thirty years a deaf-mute, and is now a missionary since 1874.

Said a railroad conductor to his wife: "We need Sunday so badly. No one can tell how lonesome and homesick and desolate I feel sometimes while passing along through the cities and villages, and hearing the church-bells ringing Sabbath mornings and Sabbath evenings."

Adoniram Judson said "his hand was nearly shaken off, and his hair nearly white for moments, by those who would willingly let missions die."

Horsford's Acid Phosphate. Incomparable in Sick Headache.

Dr. FRED HORNBY, Jr., Salem, Va., says: "To relieve the indigestion and so-called sick headache, and mental depression incident to certain stages of rheumatism, it is incomparable."

Pilo's Remedy for Catarrh is agreeable to use. It is not a liquid or a snuff. See.

Many a good wife has said: "How I wish I could earn more money." You can save money which is as good as earned; by Beach's World Soap, and you will save money.

COUGHING, with interludes of wheezing and sneezing, is heard in all public places. Everybody ought to know the remedy; and that is Hale's Honey of Horehound and Syrup of Marshmallows. It cures all pulmonary complaints. For sale by all Druggists at 50c, 30c, and 25c.

FROM REV. E. S. UFFORD, pastor Baptist Church, KENT, N. H.: "Hale's Honey of Horehound and Syrup of Marshmallows is a truly specific. My lungs and throat were in an inflamed and almost constricted condition, from which I have been cured by the use of ADAMSON'S BALM." Price 10c, 50c, and 75c.

THAT TIRE-PEELING AFFAIR nearly every one in the spring. The system became accustomed to the bracing air of winter, and readily yields to attacks of disease. Hood's Sarsaparilla is the medicine needed. It tones and builds up every part of the body, and also expels all impurities from the blood. Try it this season.

BEST, SAFEST, SUREST.—If you are troubled with indigestion and dyspepsia, take "DIGESTYLLIN." Recommended by Physicians as the best, a quick and sure cure. \$1 per bottle. Sold by Druggists, or Wm. F. Kinder & Co., 38 John St., N. Y., Manfr.

FOR MEN, WOMEN AND CHILDREN. Prepared, without extra charge. Fit and service warranted. Narrow goods a specialty. Keep all widths. If you cannot find FIFTY CENTS' goods in your vicinity, send to me from any State or Territory. If they don't suit, return them. Send for illustrated catalogue. Reference ZION'S HERALD.

M. G. PALMER, 415 CONGRESS ST., PORTLAND, ME.

HOOD'S COMPOUND EXTRACT

SARSAPARILLA

MADE IN MASS.

THE IMPORTANCE OF PURIFYING THE BLOOD cannot be overestimated, for without pure blood you cannot enjoy good health.

At this season nearly every one needs a good medicine to purify, vitalize, and enrich the blood, and Hood's Sarsaparilla is worthy your confidence. It is peculiar in that it strengthens and builds up the system, creates an appetite, and tones the digestion, while it eradicates disease. Give it a trial.

Hood's Sarsaparilla is sold by all druggists. Prepared by C. I. Hood & Co., Lowell, Mass.

100 Doses One Dollar

BEAUTY OF SKIN & SCALP RESTORED BY CUTICURA REMEDIES.

NOTHING IS KNOWN TO SCIENCE AT ALL comparable to the CUTICURA REMEDIES in their marvelous properties of cleansing, purifying, and beautifying the skin, and in curing itching, disfiguring, itching, scaly and pimply eruptions of the skin, scalp and hair, with loss of hair.

CUTICURA, the great Skin Cure, and CUTICURA SOAP, an exquisite Skin Beautifier, prepared from the most refined and purest of ingredients, the new Blood Purifier, internally, are a positive cure for every form of skin and blood disease, from pimples to scrofula. CUTICURA REMEDIES are absolutely pure and the only infallible skin beautifiers and blood purifiers.

Sold everywhere. Price, CUTICURA, 50c; RESOLVENT, 50c; SOAP, 25c. Prepared by the POTTER DRUG AND CHEMICAL CO., Boston, Mass. Send for "How to Cure Skin Diseases."

HANDS Soft as dove's down, and as white, by using CUTICURA MEDICATED SOAP.

A FAMOUS LETTER.

WE give you two famous letters, and they are "D. K." They read: DR. MARK R. WOODBURY'S DYSPEPSIA KILLER. A little lozenge, which cures

DISPEPSIA INDIGESTION, BRUISES, and all stomach troubles. Price, 50c. Sent by mail on receipt of price, by DR. T. C. SMITH, 24 and 26 West 2nd St., Boston, Mass.

Pilo's Remedy for Catarrh is the Best, Easiest to Use, and Cheapest.

AGENTS WANTED (Samples Free) for DR. SCOTT'S EMULSION of PURE COD LIVER OIL, SCOTT'S EMULSION of PURE COD LIVER OIL, SCOTT'S EMULSION of PURE COD LIVER OIL.

Whoooping Cough Cured

Prevented by Page's Vaporizer and Creosote Inhalant. We have abundant testimony that Creosote Vaporized in a closed room cures Whooping Cough, Croup, Sore Throat, and all other ailments of the throat and lungs.

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ENTERED AT THE POST-OFFICE, BOSTON, MASS., AS SECOND-CLASS MATTER.

Zion's Herald.

WEDNESDAY, MAY 11, 1887.

AFTER CONFERENCE.

The six New England Conferences have held their annual sessions, and nearly a thousand ministers have been distributed among the churches; two-thirds of them probably returning to their former charges to fill out uncompleted terms. In arranging a work on so large a scale, and one of so delicate a character, involving both pastors and churches and occasioning inevitable sacrifices of both feeling and money, no little thought, anxiety and prayer have been awakened. The wonder is that so little friction, comparatively, attends this work. The dissatisfied ministers and churches can be counted upon one pair of hands, with some fingers to spare. Some of these disappointments are unavoidable. Possibly at times there may seem to be an arbitrariness in the final decision as to the choice of a church, or the disposition of a minister, but, ordinarily, if all the elements of the case were known, the ultimate decision will be found to be the best arrangement that could be made under the circumstances. What ever may have been the habit of the older Bishops, in the earlier days of the church—when our membership was small and the number of preachers limited, when the superintendent, himself, personally knew the men and the condition of the charges, and when he could safely follow his godly judgment in stationing, annually, the itinerants—in these later days, of large membership, in varied communities, with men of character and intelligence in the churches, with bodies of mature and well-trained preachers, no wise superintendent, who has the good of the cause at heart, and who really desires the highest spiritual profit of all the charges, will simply throw himself back upon the authority entrusted to his hands, and decide arbitrarily these serious as well as delicate questions. If he does, he will soon be impressed with the wisdom of a general superintendency which permits an annual change in the bodies over which he presides, even if, happily, before he leaves the scene of his experiment, he is not obliged to make numerous changes in his appointments. Our Bishops, even if not required by the law of the church, give deference to their cabinets, a ready hearing to proper representatives of the churches, and seek, with a spirit of self-sacrificing earnestness, to be just and generous to their brethren in the ministry and to all the charges coming under their administration.

The apparently harsh incidents in the distribution of the work arise from various causes difficult to control. An able and mature pastor may have become so familiar in the leading churches of the Conference, that, although his powers are still at their prime, his services are not in demand. The churches, as in all denominations, seek a younger man, and gifts that are fresher and more novel. The appointing power, both for the sake of the churches and of the man, cannot force him upon a people against their protestations. He must take smaller appointments, or, what is often much better, be transferred to other portions of the work. Sometimes age and personal peculiarities render it difficult to give a really able and valuable man such a field of labor as his talents merit. This is to be said, however, that no other Christian denomination has so many facilities for continuing the services of its ministry into mature, and even advanced, years as ours. There is nothing more pitiful than to see the straits, in

churches where the ministry is grimly termed "settled," of men over fifty to secure new pulpits after they have, not always voluntarily, resigned those of earlier pastorates.

But one of the occasions of dissatisfaction among the churches arises out of this very effort to supply fields of service to all the preachers within the fellowship of the Conference. Members of our churches learn of the success and ability of a preacher in another Conference. They become greatly interested to secure his ministrations. They may, or may not, be wise in their choice. It is the wish of the appointing power to gratify every reasonable request. But here comes the serious difficulty. All the older Conferences are full, having as many preachers as charges on their rolls. Indeed, in later years we have been forced to crowd aside men of fine physical health and good abilities in the pressure for new gifts. Every man introduced from without, unless a corresponding transfer can be made, crowds some one of the honored laborers prematurely aside. If the church, as does the English Wesleyan, continued a living salary for those excommunicated from labor, the severity of the act, in the instance of these superannuated ministers, would be greatly mitigated; but ceasing to preach often means the entire loss of income, and no provision except that of an eleemosynary character, through the Preachers' Aid Society—a matter of \$250 a year or less—is at hand for them. This is the one weak and suffering point in our system. Some pronounced connectional movement should be made at once to secure, at least, a bare living for the families of these devoted men, who have given their lives to the church. There are men in all the Conferences, who, for some substantial reason, have become unacceptable as pastors to the churches, but they have heretofore rendered many and valuable years of labor. They have no facilities for entering into trade. They are, sometimes, pressed, year after year, upon reluctant and poor charges, simply to secure for them a living. The church could well afford to make them emeritus pastors, with profit to them and herself, if she had a certain small, but regular, retiring pension for them.

There are some embarrassments that the church ought no longer to endure. She snatches away now her pastors in the midst of their unquestioned usefulness—men of peculiar adaptations to special work, men who draw a congregation that had not been previously reached, men who do not simply crowd their houses by sensational preaching, but bring their hearers into the church and build them up in holy living. Such men, as these, just at the hour of their most marked success, are removed, and the goodly promise they have secured is disappointed by a failure in adaptation on the part of a successor. This weak place in our polity is made more evident in the changeable populations of our cities, but is often an occasion of serious loss in other portions of the work. The remedy for this is easily found. It need not in any wise peril our admirable plan of ministerial exchange. We have already hundreds of ministers with permanent positions, returning to the itinerant work from time to time, without embarrassment. There should be no fixed term; five years would be a serious embarrassment; but, after one year, to the providence of God and the godly judgment of the cabinet and the pastor's peers, may be safely left the decision of the further length of his term. This one important addition to our system of ministerial distribution, is the next real step in our evangelical progress, to be earnestly sought for at the hands of our governing body.

THE HITTITE EMPIRE.

In our last issue we referred to the late discoveries in reference to the people bearing the Scripture designation of Hittites. In this paper we notice the incidental confirmation of these fresh revelations of a long-forgotten race. From side-lights which have come to us by recent inscriptions derived from Egypt, and more especially from the clay tablets from Chaldean and Babylonian, we are now able to follow the Hittites through scores of campaigns, and to realize the results of those engagements during a thousand years. The inscribed stones discovered at the places named are all in the same kind of characters, hieroglyphics and ideographs; but in one respect, unlike all other ancient writing, the letters are raised on the surface, not cut in as they were in Egypt and Chaldean, the background being cut away, the letters or words being left standing. Being thus unprotected, they are in most instances much worn and decayed, but they are bold and carved in very hard stone. The Hittites have no place in classic history, hence skeptics have called them myths; but God is removing the cloud from them, and by what we now know, historians can reconstruct much of the records of from three to four thousand years ago. There is an Egyptian tablet

in the Louvre, Paris, dating from the first Pharaoh of the twelfth dynasty, Amen-em-hat I, B. C. 2000, which describes both towns and places belonging to the Hittites, destroyed on the borders of Egypt; and Mariette Bey says that one of the early Egyptian dynasties was Hittite. About the middle of the seventeenth century B. C., Thothmes I of the 18th dynasty made war with the Hittites and their allies, which was carried on for nearly five hundred years by successive Pharaohs. Thothmes III made his power felt throughout the then known world. The Hittite king of Kadesh gathered a confederate army against the Egyptian army, and they fought in the valley of Megiddo. The confederate were beaten, and Pharaoh has left a record of the great spoil of gold and treasures, and 24 chariots and horses which he took from the Hittite king. Another campaign was directed against Carchemish, the Hittite capital, and two others against Kadesh, their great stronghold; but Pharaoh destroyed the city and cut down all the trees. That Pharaoh carried on nine campaigns against the Hittites, storming their cities more than once, but the Hittite resistance was not broken, only checked and drawn back. Successive Pharaohs had to keep up sanguinary wars, and the Egyptian inscriptions speak of their enemies with respect, and of their gods with reverence. A treaty of peace followed, made between Rameses I of Egypt, and Saplil, the Hittite king, which secured a long reign of peace.

Just two hundred years afterwards, Pharaoh Seti I came to the throne, and he went with a vast army to drive back his enemies; he took the Hittites by surprise and overthrew Kadesh. Then followed Rameses II, the Pharaoh of the oppression at Kadesh once more, strongly enforced by neighboring allies. A great battle was fought, and the proceedings are recorded in detail in writing, pictures and a poem, written 3,200 years ago—the oldest heroic poem in the world. The Hittite king made his power felt, and another mutual treaty of peace followed. That treaty has been preserved, and shows that the Hittites lost 2,500 war-chariots and horses. The Hittite kings were the rivals of Egypt, in peace and in war. From the 12th to the 20th dynasty, the Egyptians exhausted their power in resisting this one foe, and the mighty empire of the Hittites was constantly replenished from Asia Minor on the west and Mesopotamia on the east.

In the British Museum are a number of clay-inscribed tablets, which have been translated by Professor Sayce, which reveal to us the existence of the Hittite power at an extremely remote period. Here are two translations: "The king of the Hittites lives and on the throne seizes." Again: "The foreign king of the Hittites plunders, and on the throne seizes." A tablet of Sargon of Agade, B. C. 3800, says: "The Hittites are regarded as a formidable people." They extended their empire to the borders of Greece, to the borders of Egypt, and they ruled over Mesopotamia; and they held their supremacy for ages. In the reign of Tiglath-Pileser I, B. C. 1130, the Hittites were paramount from the Euphrates to Lebanon. In one of the oldest Chaldean inscriptions known, trilingual, we learn that the king of Assyria began his reign by driving back the Hittites from their western borders. Several Assyrian kings have recorded their conquest of the Hittites—like taking of great spoil and war chariots. Another passage records: "Before the end of the fifth year of my reign, there came into my hands thirty-two countries with their kings from the river Gab to beyond the river Euphrates, the country of the Hittites, then called Khatte." Tiglath-Pileser, B. C. 1130, conquered and made the Hittites tributaries to his empire. His successors lost their influence, and for four hundred years the struggle for supremacy was continued between the Hittites and Assyria.

In the reign of Assur-Nasir-Pal, B. C. 883-858, the arms of Assyria were victorious in two campaigns against the Hittites, the latter growing weaker, the former stronger. City after city yielded to the arms of Assyria, and for several centuries Asia Minor constantly supplied men and means to carry on the warfare. Two obelisks well known record the conquests of Shalmaneser—over thirty campaigns against the Hittites on one obelisk. So determined were the Hittites not to be beaten, that an inscription says: "Year by year through succeeding centuries the same cities had to be recaptured. Shalmaneser fought with these people thirty times, yet his successor had to continue the strife, and one hundred years later the Assyrians were in deadly conflict with the Hittites, so formidable were they as combatants." Sargon began to reign in Assyria B. C. 721. In his fifth year, he went against Carchemish, where the strength of the Hittite army was gathered. The encounter was a short one, and in B. C. 717 "the mighty empire of the Hittites was ended, having maintained its existence, defying all enemies for a period of longer duration than that of the empires of Babylon, Assyria, or Greece, or Rome." This people was for long centuries dominant in the East, a powerful, unconquerable race, but the end came suddenly, and soon after Sargon's conquest the people were absorbed in the tribal races where they dwelt, and as a nation they became utterly extinct, and for nearly three thousand years they have been a lost race. Since 1880 fresh light has been dawning on them, and this year, in all probability, we shall be able to translate all the twenty or thirty Hittite inscriptions now known, adding another confirmation to the truth of the Bible, and removing one more of the fortresses of skepticism.

A cablegram announced the safe arrival of Rev. J. W. Bedford and wife at Gibraltar May 3, on their way to Naples. They were passengers on board the steamer "Goltardo."

EDITORIAL COMMENT.

No name of a layman of the Methodist Episcopal Church is more widely recognized than that of Hon. Oliver Hoyt, of Stamford, Conn., best known in connection with the chief seat of his business—New York city. The announcement of the death of no member of the church could produce a wider or deeper impression in this country or in Great Britain, where he had become well-known and greatly esteemed, than that of Mr. Hoyt. He had been in delicate health for some time, and much anxiety had been felt in his behalf; but his death seems to have been hastened by an accident. He was thrown from his carriage on Monday, May 2, and died on Thursday evening. Mrs. Hoyt was seriously injured at the same time. Mr. Hoyt was born in the town where he resided, in 1823, and was in the prime of his mature years. He commenced business in New York in 1844. The leather firm of the three brothers—Oliver, Mark and William—with their very large Boston branch, is one of the best known in the trade. Mr. Hoyt early became a member of the M. E. Church, and has been one of its ablest counselors for many years, and one of its most devoted workers and generous supporters of its institutions. For more than thirty years he has been a life member of the Board of Managers of the General Missionary Society of the church, and for a long period a trustee of Wesleyan University, Middletown, Conn., to the endowment of which he has been a constant contributor, giving the sum of \$25,000 at one time. He has been repeatedly sent to General Conference, and was a delegate to the Ecumenical Conference in London. His State has honored him with a seat in her Senate, and he has been a popular candidate for her chief magistracy. Mr. Hoyt was a man of great mental and moral caliber, of an originally strong mind and inclusive intellect, a diligent reader of the best, especially religious, literature, a clear thinker, a forcible writer, and a very earnest and able speaker. His missionary addresses were often marked by striking eloquence and power. With his growing wealth and social position, he has in no wise lost the simplicity and fervor of his Christian consecration. The church has ever been dear to him, and all her sacred and sacred duties have been his. He has been a true and generous friend to the successive pastors in charge of the church where he worshipped, and of which he was the faithful patron. Scores of our ministers will feel that they have lost a very dear personal friend in his removal. His absence from our educational and church councils will amount almost to a calamity; but his golden words, example, and benefactions will still remain as an inspiration, and keep his presence in memory. To his departure from earth is a reunion in heaven with many whom on earth he has known and loved, and a realization of a blissful hope which has been a sustaining power to him for many years. Mr. Hoyt leaves behind him two sons, with his respected widow. To them our sincere sympathies are proffered.

The Methodist Church has been severely stricken in the last few days. In addition to the death of Hon. Oliver Hoyt, we have to record that of Washington C. De Pauw, ex-telegraph announcer that he was stricken with apoplexy in Chicago, and died on Thursday last. He was a resident of New Albany, Ind., and was widely known on both sides of the Atlantic, as a great and wealthy glass manufacturer and banker. He was born in Salem, Ind., in 1822. He was simply a graduate of the public school, but constantly improved his mind by reading and the society of intellectual men, and had a very intelligent appreciation of the value of liberal learning, to the support of which he has, in later years, been so generous a contributor. He built up an immense business by diligence, faithfulness and marked genius for affairs. He steadily refused political advancement, although often entreated to be a candidate for some of the highest offices in the gift of his native State. He became at an early age a member of the M. E. Church, and has continued to discharge the offices of trustee, steward, class-leader, and Sunday-school teacher up to the last. With his immense business he has preserved the fervor of his piety, enjoying, illustrating by example, and openly confessing, the power of the Gospel in bestowing the assurance of faith, the sanctification of the affections, and the perfection of love. He has been a number of times a delegate to General Conference, was a representative from the church to the Ecumenical Conference in London, and has been greatly interested in the efforts of the National Society to call the attention of the church to the doctrine of holiness; but he has been especially known and esteemed as a magnificent donor to the Indiana Asbury University, Greencastle, Ind., which has now been named in his honor. He was a man of noble character, a true friend, and a true patriot.

The students of the Theological Seminaries of Andover, Boston University and Newton held their annual Foreign Missionary Conference at Newton Centre, last Thursday and Friday. There were about one hundred and fifty students in attendance, with large audiences at the evening meetings. The services were both interesting and profitable. One of the most pleasing facts of the occasion was brought out in the report of the committee of inquiry among the colleges and seminaries in reference to the young men and women who were willing to enter the foreign mission field; 1,950 names were obtained, five hundred of them young women. The welcome by Prof. Burton, of Newton Seminary, was hearty, spiritual and eloquent. The address of Dr. Baldwin made an excellent impression. The papers read by the young brethren were able, practical and spiritual, and the discussions that followed were quite animated. The address of Brother C. E. Jefferson, of Boston University, was specially spoken of as to its matter and delivery. On Friday evening extended addresses were made by Dr. Merriman, of Somerville, and by Rev. Mr. Luther, of the Baptist Board in Philadelphia. This service was followed by a tender consecration meeting. The visit of the young brethren was greatly enjoyed by the churches in this portion of the city, and the meeting itself was a significant sign of the hour. Our best and most promising young ministers are anticipating the call of the church, by freely offering themselves to mission work. The church cannot remain unmoved in such a condition of things. The heathen world calls on one hand, and in response her own children turn to the church and say, "Here am I; send me." Their united voices, with the command of the Master, cannot be unavailing. A new era must be dawning, and the beginning of a mighty forward movement on the eve of development.

An evangelical minister, visiting in one of the city hospitals some time ago, found, in one of the wards, a lady patient evidently very ill, and apparently not likely to recover. Confronting her, he found that she was aware of her critical condition, and learning also, that she had been an attendant upon the ministry of one of the extreme free religious preachers of the city, he said to her, "Why don't you send for Mr. —?" He would doubtless be glad to visit you." The sick woman looked up, and simply said, "What for?" The Christian minister had to confess that he could give no good reason why the radical minister should be called to the bedside of the dying. But, on the other hand, it is a poor form of faith which has no ministry of consolation for the suffering, which makes God as impersonal as gravitation, only as merciful as the lightning, as beneficent as the earthquake, and which can give to the dying no assurance of heaven or of immortality.

They go to place nine missionaries whom they accompany, and also to supervise the self-supporting missions already established by William Taylor. We are requested to say that *Divine Life* is left in good hands, and will go on doing its work with its usual interest. Articles will appear in its pages from Dr. Lowrey. He goes by way of Liverpool, thence to South America.

We have heretofore referred to the fine opportunity, under the most wholesome and favorable circumstances, afforded by the home school lately opened by Mrs. Mary B. Willard, the accomplished daughter of the late Dr. Bannister, of the Garrett Biblical Institute, Evanston, in Berlin, Germany. Daughters, whose parents desire to secure for them a course of German in connection with other studies abroad, can safely be entrusted to the care of Mrs. Willard. They will enjoy native instruction, social relations with German families, and yet be under the pronounced influence of a religious home conducted on American temperance principles. We heartily commend the school to any of our patrons going abroad for a year or more. Miss F. E. Willard heartily endorses it.

The annual catalogue of the Bareilly Theological Seminary and Normal School, India, is an interesting document. Since 1874 there have been 96 native graduates from the theological school, and 35 who have taken a partial course. There were 31 students in the different classes last year, and 25 in the normal department. The great need of the institution is the endowment of a native and a foreign professorship; the former \$10,000, and the latter \$20,000. These sums are earnestly asked for by the faculty. Rev. T. J. Scott, D. D., is at the head of the institution, with five native professors and teachers.

The following paragraphs are from the pen of W. G. Blackie, D. D., LL. D., the Edinburgh correspondent of the *N. Y. Observer*. They relate to an eminent Wesleyan preacher, well known by reputation in this country, who has just reached our shores.—Rev. Mark Guy Pearse. The criticism is from a Presbyterian standpoint, but is worthy of consideration. Still a Wesleyan can see how one can grasp by faith the full power of the "exceeding great and precious promises," and still strive and agonize to enter into the kingdom of God. The former is the consummate prize seized by the latter.

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Personal and Miscellaneous.

The Sixth Annual Report of the Massachusetts Society for the Prevention of Cruelty to Children, shows how much occasion there is for the labors of such an organization, what pathetic instances of neglect and suffering are constantly discovered, and how much good has already been accomplished. Hon. John F. Andrews, president of the Society. Its office is No. 1 Pemberton Square.

The *Youth's Companion* for May 12 has a supplement of four pages, containing a charming autobiographical reminiscence of his boyhood, by Wm. D. Howells. It is entitled, "My Year in a Log Cabin." It has almost equal fascination for mature readers as for boys, who will certainly greatly enjoy it. The article is finely illustrated. The paper itself, in mechanical beauty and in the ability and interest of its columns, is at the head of the youth's papers of the day.

We are glad to see that our pastors are taking early measures to secure an interesting recognition of Children's Day, the present season. It comes June 12. Our S. S. Union and Education Society make excellent provisions to secure an appropriate service for the occasion. They can be found at the Depository. It is a day to be made a delight and profit to the children. The collections of that day should be carefully provided for, by previous instruction; one being for our own New England Education Society, and the other for the Educational Board at New York—both objects of special importance.

The National Temperance Society has commenced publishing a series of prohibition campaign songs in small sheet-form, at the low price of ten cents each. The first number, just issued, is entitled, "Prohibition by Constitution," four pages, words by Rev. T. N. Laine, music by Mrs. H. M. Randall.

"The temperance cause is moving on. To legal prohibition: Stand by it, God is might, Who tend to this conclusion. The North, the South, the East, We are passing prohibition. In right is right, and all unite Who join in this conviction."

"CHOICES—Then rally all, both great and small, To stand by prohibition; With right as might, God in the fight, We'll change the Constitution."

The National Reform Association, whose organ is the able conducted *Christian Statesman*, holds its annual meeting in the city of Pittsburgh, Pa., May 11 and 12. The society devotes its energies to the leading reforms of the day—in the preservation of the public recognition of God in our national government, the sanctity of the Lord's day, the retention of the Bible in public instruction, the purity of the family relation, and the destruction of the liquor traffic. Certainly here are subjects enough to awaken the liveliest interest; and their discussion, led by some of our chief Christian scholars of the country, will afford an occasion of unusual interest. The venerable Felix R. Brunot is president, and Dr. T. P. Stevenson secretary of the association.

The Maine Conference secures an able minister in Rev. Geo. A. Crawford, who has been transferred from the New England Conference, and is stationed in the beautiful college town of Waterville. Bro. Crawford has rendered excellent service in his late charges, at South Boston, and at Grace Church, Temple St., and leaves behind him substantial evidences of his faithfulness and success. He goes to Maine, not as a stranger, but as one of her honored boys returning to his old home and the scene of the labors of his respected father.

The *Western Christian Advocate* says:—"As will be seen from our Springfield notes, Rev. Henry Tuckley has been transferred to the New England Southern Conference and stationed at Providence, R. I. Bro. Tuckley will be greatly missed from Ohio, and hosts of friends will wish him large success in his new field. That he will be appreciated in New England, we have no doubt. But is not the Cincinnati Conference being asked to sacrifice too much in sending to New England two such men as W. N. Brodbeck and Henry Tuckley? Bro. Tuckley's success in Springfield has been almost phenomenal, as was Bro. Brodbeck's before him."

At the earnest solicitation of the committee of Bishop William Taylor's Self-supporting Missions, Dr. Asbury Lowrey and wife sailed from New York on the "Republic," White Star Line, May 5, for Chili, South America.

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The inspectors and officers of the State Penitentiary of the Eastern District of Pennsylvania, in the city of Philadelphia, make in their 27th annual report, a very interesting and valuable contribution to the penitentiary discussions of this Board. It is always able in the present report they consider at length the expediency of indefinite sentences in the case of hereditary and confirmed criminals; their discharge to be determined by their probable reformation in the judgment of the inspectors. They discuss, also, different systems of prison discipline and different classes of criminals. Rev. J. Y. Ashton, the moral instructor, shows how much he has done for the spiritual wants of the prisoners are cared for.

The report of the Commissioner of Education, for 1884-5, has a special interest, in that it is the last of the very able series which has been prepared by the late occupant of the office. Hon. John Eaton, who has been succeeded by Hon. N. H. Dawson, of Alabama. As heretofore, this valuable volume—a stout octavo, in small type, of 847 pages—presents a summary of the condition of public and higher education, and of professional schools, in all portions of the country, particularly of the progress of education at the South and of the Peabody and Slater Funds. It also gives a record of the work done for the deaf, blind and idiotic, with a view of the state of public education on the other side of the Atlantic. This document is invaluable for reference.

The New England Chautauque opens its eighth annual session on the beautiful grounds of Lake View, South Framingham, July 12, to continue for twelve days. The programme for the present year is especially rich in courses of study, in music, and scenic exercises, in valuable historical and general lectures, in meetings for reform, and in Sabbath sermons and religious services. Ample provisions have been made for a large company. Cottages can be hired, or good board obtained at reasonable prices. Round tickets on the railroads have been secured. The Association publishes a very handsome illustrated sheet, giving a full programme and all necessary information. This can be obtained by addressing Mr. Samuel Cochran, superintendent, Lake View, South Framingham, Mass.

Rev. Wm. Burt, our missionary in Italy, writes from Milan, April 22:—"Yesterday morning at the Turin station we said good-by to Bishop Ninde and his daughter, as they took the train for Paris on their way to the Scandinavian Conferences. The Bishop will long be remembered in the prayers of the faithful in Italy where he has left a profound and blessed impression. He landed at Brindisi from the East, March 25. After visiting our churches in Naples and Rome he came on April 6 to Pisa for the opening of the Italy Conference. The session opened April 7. Some grave difficulties had been anticipated, but the wise counsel, the calm, dignified and able administration of Bishop Ninde, rendered the Conference, according to the testimony of many of the brethren, one of the most cheerful, harmonious and successful sessions that they have ever known. After the Conference the Bishop visited our churches at Perugia, Florence, Milan and Turin. We will remember him with expressions of gratitude for his visit, and pray that God may make him a blessing to others, and bring him safe to his home."

The Evangelical Alliance held an enthusiastic meeting in Tremont Temple on Monday. The subject discussed was, "Ought Prohibition to be Made a Political Question? If so, with what Limitations?" The first speaker was Dr. L. K. Funk, editor of the *Homiletic Review* and of *The Voice*. His remarks were witty, and, at times, eloquent. He strongly advocated the third-party movement. Rev. Hugh Montgomery was then introduced, and delivered an address bristling with telling points. He thought the eighty-five per cent. of prohibition voters in the Republican party was sufficient to control the party and carry

prohibition, if the temperance men would do their duty in the caucus and at the polls. The last speaker, Rev. J. W. Hamilton, made a racy and characteristic speech, which delighted everybody, and held the audience for thirty minutes, although he began after the noon hour. He believes that the "third party" will soon be strong enough to hold the balance of power.

NEW HAMPSHIRE CONFERENCE.

Reported by REV. O. S. BARTELT.

(Continued from page 2.)

The Church Extension anniversary was largely attended in the evening. Dr. Spencer was the speaker. At the close of his address, he called for a volunteer corps who should pay ten dollars a year forever. About fifty were subscribed.

The Sunday morning love-feast was in charge of James Thurston. It was a meeting of much interest. Four and five were added to the church. It was a time to witness to the power of God that saves.

At 10.30 the spacious church was crowded to overflowing. Bishop Harris preached, using as a text, "Heaven and earth shall pass away, but not one jot or tittle of the law shall be abolished." He thrilled the vast audience before him, and all said, as they left the house, "A grand sermon!"

In the afternoon Prof. L. T. Townsend, of the School of Theology, preached, using as a text, "Heaven and earth shall pass away, but not one jot or tittle of the law shall be abolished." It was a grand presentation of the success and permanency of evangelical Christianity. There was a strong desire to have the sermon published in tract form. If some one will bear the expense, the manuscript will be furnished.

At the close of the sermon, Fred H. Corwin was ordained an elder.

In the evening a revival service was held in charge of W. A. Spencer, who preached. At the close of the sermon, sixteen persons came forward for prayer.

The various pulpits of the city were supplied by the members of the Conference—J. M. Durrell and M. V. B. Knox at the First and D. C. Knowles at the Pilgrim Congregational churches; Thos. Tyrie at the Baptist; C. W. Bradlee at the Universalist; and O. S. Bartelt at the Unitarian.

MONDAY.

The 8 o'clock prayer-meeting was in charge of M. Howard.

The Conference was called to order at 9.30 by the Bishop, and devotional services were conducted by G. W. H. Clarke.

The Bishop presented the certificate of the ordination of F. H. Corson as an elder.

F. C. Pillsbury was continued in a superannuated relation, to attend church.

It was voted that the consideration of the 331st Question be made the order of the day for 10 o'clock.

C. J. Fowler was appointed to preach the Conference sermon.

If Jas. Thurston lives until the next Conference, he will have spent fifty years in the ministry. The Conference voted to request him to preach a semi-centennial sermon if he shall be able.

M. A. Richards was appointed to read the missionary sermon.

Resolutions on Marriage and Divorce were passed.

The matter of a new church at Centerville, Lowell, was presented in a resolution. The subject was further discussed by Presiding Elder Dunning, and the resolution was adopted.

L. T. Townsend was introduced, and addressed the Conference in the interest of the School of Theology of Boston University.

The 20th Question was taken up: "Who are admitted on trial?" and Albert L. Smith, Wesley J. Wilkins, and Gilman H. Clark, being duly recommended, were admitted.

G. W. H. Clarke, who had been transferred from the N. E. Conference, was placed upon the supernumerary list.

Resolutions of good-will and good-will toward N. M. Bailey, who goes from us to another denomination, were passed.

The committee on Education presented its report, which was discussed and adopted.

J. L. Felt and M. V. B. Knox were granted leave of absence for the remainder of the session.

The report of the committee on the Conference Seminary was presented. Pending the adoption of the report, addresses were made by D. C. Knowles, and C. W. Norris, J. E. Robbins, and C. M. Dinwiddie.

On motion taken up the order of the day: "Where shall the next Conference be held?" Tilton, Dover, Lebanon, Rochester and Lisbon were put in nomination, and each given a fair representation. Tilton was unanimously chosen as the place.

The Family.

SPEAKING TO THE HEART.

[EDITORIAL.]

We talk a great deal, and oftentimes very confusedly, about faith in God; but faith in God means the doing of just what God enjoins upon us.

Hope for nothing from prayers that do not correspond with the teachings of Christ, and that are not attended with a life that is consistent with the prayers.

That gnawing anxiety which results from constant brooding over the possible approach of overwhelming troubles, has been forcibly described as

"The broad consumptive plague, which breathes from the city to the farthest hut."

The Christian has a sure prophylactic against this wide-spread plague in his Lord's assurance that his Heavenly Father knoweth all his needs, and has pledged himself to add all necessary earthly things to him who seeks first the kingdom of God and His righteousness. His faith in this promise is proof against the poison of anxiety.

A glance from the pitiful eye of Jesus transformed the cowardly, profane, false Peter into a weeping, remorseful penitent. In like manner a gentle word, a look from a loving eye, or a sudden thought of some half-forgotten obligation, often arrests the tumult of irritated passion in the breast of an angry man. Blessed, therefore, is he who, instead of being provoked by the stings of his friend's excited temper, speaks the kind word, gives the affectionate look, or suggests the restraining thought. Still more blessed, however, is he in whose heart love reigns with such supremacy that his serenity is never disturbed and his temper never provoked.

Men whose speculations are but applications of the gambler's methods to commercial transactions, monopolists whose combinations crush less wealthy competitors beneath their iron-shod feet, and corporate bodies who treat human beings as parts of the machinery by which they heap up riches, would most likely shrink from replying to the novelist who censures their ways,

"Wealth, my dear fellow, is the wise man's god. All other things are a pretense and boast."

But though these lines of the poet contain too barefaced a creed to be openly confessed, it is nevertheless a fair interpretation of the principles on which their deeds are grounded. Wealth is their god. Honor, truth, justice, brotherly obligations to their fellow-men, they practically repudiate as "pretense and boast." Selfish is their law. When they see other men wrecked by their operations, they laugh at their ruined victims, saying with Cain, "Am I my brother's keeper?" Alas! for such morally degraded men. Having adopted the selfishness of Cain, what can they reasonably expect when the day of retribution comes, but to sink with Cain beneath a punishment too great to be borne except by beings who must suffer it because they cannot die?

THE SECRET OF THE TREES.

Old trees, you are nearly as brown and bare as you were in the wintry days; Your arms are unclothed, your heads are bald, And who is to sing your praise?

But you have a secret that I can guess; There is vigor, and life, and strength In the twigs and branches that look so dead, And they all will blossom at length.

How warm is the life at your inmost hearts, How strong is the bond and the swell Of your joy at the dawn of the summer-time, You know, though you do not tell.

But when you have felt the soft south wind And the kiss of the loving sun, To the eyes that love you shall be revealed All the patient work you have done.

For after the waiting shall be the joy, And after the death the wealth, And that which is barren grows beautiful In the rush and the glow of health.

So, although you are looking both brown and bare, And are keeping your secret well, The hope, and the life, and the loveliness Will themselves the story tell.

You are like the people who look at you! There is little in them to show, How brightly some day around their heads The glory of God will glow.

But after the winter of time is past, Their summer a summer be, A summer of beauty and light and song— And oh, may it come to me!

—MARIANNE FARNINGHAM, in *Christian World*.

A MOST IMPORTANT DISCOVERY.

BY REV. CHAS. W. CUSHING, D. D.

The recent appalling accidents caused by the giving way of railway bridges, suggests the question so often heard, whether it is not possible to construct these bridges of some material which will resist the action of the elements, and thus prevent such peril and destruction of life. It is well known that iron will grow brittle through crystallization, as the result of the motion produced by the trains passing over the bridges. And yet this is the only material of which it has been thought wise to construct them.

Recently a comparatively new metal has been brought into notice, but of which, for good reason, the mass of people as yet know nothing. The existence of this metal has been known to scientists for nearly a century, but not even a single pound of it had been produced from its ores, until the year 1854. And even then its production was so difficult, and the process of reducing it from its ores or oxides was so expensive, that it has never come into use. It has been known that it was not only of great value, but that it

exists in great quantities in every part of the earth. This important metal is known as aluminum, or aluminium—the latter preferred. It is more abundant than iron, and with the exception of silicon and lime, is the most abundant constituent of the earth. It constitutes the metallic base of some of the rarest gems, such as the ruby, turquoise, lapis lazuli, topaz and sapphire. Aluminum is a white metal with a beautiful lustre, and is the lightest of all metals except magnesium, being only about one-third as heavy as iron, and consequently lighter than many kinds of wood. And yet it is stronger than iron or steel, its tensile strength being three tons to the square inch—greater than that of the best Bessemer steel. It has neither taste nor odor, is not tarnished by exposure to air or moisture, and is not affected by any of the acids except hydrochloric. It is the best conductor of electricity and heat that has ever been known. With such properties as these, it is apparent that if it could only be produced at a low price, it would work a thorough revolution in the use of metals in the arts.

This much-sought achievement in metallurgy has at last been accomplished. For some years chemists have known that intense heat could be produced by obstructing a strong current of electricity. On this principle the submarine battery was discharged. Seeking to apply this, attempts have been made to separate from their ores or oxides certain metals, called refractory, because they have resisted all efforts to reduce them by the heat of any known furnace. But no satisfactory results were attained, further than to prove that a very intense heat could be produced by this process.

At last, however, as one of the greatest discoveries of this age, the end so long desired has been achieved. Two young men of Cleveland, Ohio, Eugene and Alfred Cowles, sons of Edwin Cowles, esq.—long known as the able editor of the *Cleveland Leader*—have succeeded in constructing an electric furnace, with a heat sufficiently intense to reduce from their ores, in the presence of carbon, those refractory metals which have hitherto resisted the heat of all other furnaces. The company which they have formed are the only electric smelters in the world, and their only smelting works—except a small plant in Cleveland for experimental purposes—are in this city of Lockport. The immense power required to run their dynamo, by which they generate their electricity, makes it essential that they have a cheap power. Here they have a twelve-hundred-horse, water power, which is among the best in the country. Their works are very large and substantial, and their whole force is at present devoted to the production of aluminum and its alloys.

It has already been said that this metal is very abundant. This will be obvious when it is known that all common clays contain from twenty to fifty per cent. of this metal, besides being found in great quantities in almost all rocks. Heretofore it has been worth as much as silver. The largest piece of the pure metal anywhere in existence, it is said, is the tip of the Washington Monument, which cost \$2 per ounce. The Cowles method of producing this valuable metal will very greatly reduce its cost; and there will be, apparently, no end to the uses to which this valuable metal can be put. It is already being manufactured into furniture for the table, for which it is much more desirable than silver, for the reason that it will not tarnish, and is much lighter in weight. It is susceptible of a high temper for springs, and is in no danger of being weakened from corrosion.

But one of the most valuable of the discoveries of these young chemists is that aluminum is still more useful when mixed with cheaper metals. The alloy which at present seems to promise most, is formed by mixing ten per cent. of aluminum with ninety per cent. of copper. This is cheaper than brass, stronger than the best steel, as well as lighter, will never corrode, and will resist the action of friction or wear, as in the bearings of machinery, far better than any other metal known. These characteristics and others make it the most perfect substance yet discovered, of which to construct railway and other bridges. For ornamental goods, plumbers' goods, etc., there is no other metal like it. Its color and lustre are said to be as good as gold plate, with this advantage, that it will never wear off and never tarnish.

With such a material as this, it would seem that the day of disasters by the breaking down of bridges ought to be well-nigh past. This valuable alloy is being produced here now in large quantities, and yet the demand, even at this early day, promises to exceed the ability to supply. Several more very large dynamos, much larger than ever before built, will soon be added to the works, so as greatly to increase the capacity for supply. In addition to the uses already mentioned, this wonderful metal will be found superior to all others for the construction of ocean steamers and their machinery. Its lightness and great strength, its resistance to the action of water and air, and its toughness, which would prevent it from breaking in case of collision, constitute it the metal, par excellence, for ocean service. Most assuredly we live in an age of progress.

Lockport, N. Y.

A SIGNIFICANT QUESTION AND REMARK.

"In all of our churches are we not having too much preaching and too little working? The 'preaching of the Word' has been put before us as the all-important thing, until we laymen have learned to do little else but open our ears and mouths and take it all in. If I had my way, I would have a morning sermon, and it should be a big one—as big in thought and spirituality as

two put together; at 2 o'clock, a teaching service to teach the Word; and in the evening a reaping service of prayer, praise and work, when we would gather up the results of the day's work. I believe this will be the method of the future."

This is from a personal letter of a layman, an eminent lawyer, a thousand miles west of Boston. The sentiment seems worthy of heralding. We are missing results from our preaching and teaching. There is too much of a pause after benedictions; too many benedictions, perhaps. These great revival flames ought to be divided up among ten thousand churches. The religious temperature is allowed to get too low in single parishes, and hence revival spasms. The plan of every church should carry the idea of revival. Singleness of purpose with the ministry will bring this to pass. We must see to it that we make more of a business of our business. These and many other thoughts are started in the writer's mind by the paragraph above, which seems to deserve wider space than a pocket.

F. S. HUNTINGTON.

Worthington, Mass.

IN MEMORIAM—MRS. N. FELLOWS.

BY MISS S. CHASE.

Rest, happy spirit, rest!
Thy troubled life is o'er,
Thy heavenly life begun
Upon the peaceful shore.

Thy voice is now attuned
To harmony sublime,
Thy features brightly beam
With radiance divine.

No more do loved ones watch
For reason's dawning ray;
The long dark night is changed
To one eternal day.

Thou bidst the mourning heart
Rejoice that thou art free,
Free as the seraph's wing
Above the crystal sea.

Free to enjoy the love
Bestowed on thee so long,
And praise thy God above,
Amid the angel throng.

And when the Father calls
For loving friends to come,
What rapture then to meet
And bid them welcome home!

ON TO CAIRO.

II.

BY REV. JOHN D. KNOX.

The trip from Alexandria to Cairo, a distance of 131 miles by rail, was made in about six hours. This was the first road made in the East, and was constructed in 1855. The gardens first attract our attention. On the left is to be seen, in wonderful contrast to the mud sunburnt brick hovels of the poor, the splendid palace of the Viceroy at Ramleh. On our right the road skirts the Lake Mareut, stretching far out of sight. Various kinds of birds give interest to the ride. Much of the way a canal is on the left, and the east bank is used as a road on which men, women and children, donkeys, mules, horses, oxen and camels are passing each way, many of them heavily laden. No wheeled vehicles are to be seen. All kinds of burdens are piled or tied to the sides of the camel. Many of these animals paid no attention to the passing train, while others created a laughable scene. Children having charge of a flock of sheep or goats, in order to keep them in their flight from running into a wheat field or bean patch (for there are no fences in Egypt), would lovingly put their arms around the neck of a sheep or goat, and in quieting one would restrain all the rest. Here I saw a man plowing with a heifer and a camel—"unequally yoked." The Egyptian buffalo are very numerous, and many were seen in use in lifting water to irrigate the land. With a beam, as in an old-fashioned threshing machine, the ox goes round and round, and turns a large wheel over which is a rope or strap reaching down into a large well, and to this strap or rope are fastened earthen vessels, which, passing through to the water, are filled, and as they descend, empty the water in such a way that it runs off in quite a stream so as to gladden the desert and make it yield an abundance.

The Egyptian plow is very simple, composed of two sticks of wood—one to run into the ground, and the other to enable the oxen to pull it so as to stir the soil, but not to turn it over. It is said the people will not spend money to purchase good implements which are kept in stores in Alexandria. I have not seen an iron plow in Egypt, or anything else resembling improved implements for agriculture. The yoke is a straight stick nearly ten feet long, fastened on the top of the neck of the buffalo, bullock or cow, and thus they are kept wide apart. Nothing is done with neatness here—no straight lines or graceful curves. The canals are not beautiful, and the ditches are ugly. Villages are as offensive as an uneven mud fence. I refer to nearly everything away from the cities. This is much to be regretted. The fields seem full of people. Much of the clover, now in blossom, is pulled up instead of being cut with a hand sickle. I am now at Port Said, but up to this time I have not seen a scythe in Egypt, and yet half the land seems to be in clover and alfalfa. In the space of less than a mile I saw one hundred camels, and donkeys beyond counting almost, coming into Cairo loaded with this green provender. Every morning all the main roads from the valley are lined with the swiftest camel and the quicker-stepping donkey, bringing in their loads to this Cairo of 280,000 people.

Ninety-five miles out from Alexandria we cross the Rosetta branch of the Nile on a fine iron bridge of twelve piers, resting on hollow-iron piles. This bridge cost \$2,000,000, and has a draw for the accommodation of vessels. Before this bridge was constructed, trains were ferried over. It was here that Achmet Pasha, the elder brother of the

late Khedive, and at the time of his death heir to the viceroyalty, was drowned in 1865. He was returning from Alexandria one dark night, when the driver, not seeing that the ferry-boat was not in its place, ran the train over the bank into the river. *W.T.B.*

We are now in the Delta, and see, as we expected to see, a vast and monotonous plain of amazing fertility, not divided off into farms or fields with hedges or board fences as in some lands, but by innumerable canals and raised dikes. This monotony is broken occasionally by the brown, mound-like villages, sometimes relieved by the graceful outlines of a few minarets and cupolas of a Mussulman cemetery, but only really picturesque when nestled in a grove of stately palms. Here is Tanta, where fairs are held in January, April and August, each lasting eight days; and sometimes as many as 200,000 people are collected together for religion and business, and in former times a brisk trade in slaves was carried on.

Further on we cross the Damietta branch of the Nile on a splendid bridge, and pass palace and ruins. In three and a half hours from Alexandria we reach Benha Junction, where orange groves abound, and large supplies are sent from this region to Cairo market. Now a ruined town, Athribis by name, appears, as mournful looking as an old brick-yard, a mile in length; but on we go, for this is an express train, and the "country becomes much more wooded, and villas with pretty gardens and well-grown plantations offer a pleasant relief to the eye after the unbroken monotony of the country hitherto traversed. On the east may be seen in the distance the mounds of Heliopolis, the gardens of Matereeh, the plantations of Kooba, the vast buildings of the Abbassceeh, and the race course. On the west is the palace of Shooobra, and the magnificent avenue leading from it to Cairo." Now all is excitement and bustle, and in a few minutes more it is much increased by the train entering the station in Cairo, the capital of Egypt.

Our Girls.

CHRISTINE'S WORD.

"Howbeit Jesus suffered him not, but saith unto him, Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee."

Christine Wilson stopped at that verse in her morning's reading, closed the Bible, and sat for a long time looking thoughtfully out of the window. "I wonder," she said at last, slowly to herself, "I wonder if ever I have told any friend of mine what 'great things' Christ has done for me. I don't believe I have. I do not remember doing it, and yet why ought not I to, as well as the healed demoniac? I have been healed."

There came into her face a look of reverent thankfulness as she remembered that for his sake her sins were forgiven, blotted out. Then she rose and put away her Bible, but all the while she was dressing to go down the street there was an absent, preoccupied look on her fair young face.

"O dear!" she said at last, half impatiently, as she knotted the dainty lace tie at her throat, "I don't see why these things haunt me so, I'm sure. Yes, I know I ought to tell my friends. And I will, too," she added suddenly and decidedly. "I will not be obliged to say again that I have been less grateful than the demoniac of old. But whom shall I tell? I know; I will speak to the first friend I meet."

The cloud lifted from her face, and with light heart she went out into the bright spring sunshine. The verse and the impression it had made upon her had almost slipped her mind when there came a quick step just behind her.

"Christine," spoke a familiar voice, and there was Tom Wayland. The instant she heard him, and met his merry quizzical glance, she remembered her resolution to tell "the first friend she met."

"But I didn't know it would be Tom. If only it was Ella Bailey, or any of the girls. Why should it be Tom, of all persons?"

"Then, just there, a bit of Spencer flashed through her mind—

"It changed eternal God that chance did guide."

Christine involuntarily shivered. What if it were of God's special ordaining that she had met Tom? And after all, why could she not tell him as well as any one? questioned conscience. Had she not known him from her childhood up? They had studied the same books, played the same games; why should she hesitate to speak of this one thing to him?

"Why, because no one thinks of speaking seriously to Tom," she pleaded; "and he was never known to speak seriously himself."

Christine knew full well how remarkably self-assured Tom could be in a thing when he chose.

"I cannot," she said decidedly to herself. "And, besides, the street is no place to speak of such things."

But you presented your friend, Miss Denham, to him on the street only yesterday, and why not present Jesus to-day?" urged conscience, to which reasoning Christine had no answer.

They had been walking along together, chatting of this and that all the while that Christine had been parleying with her conscience.

They had come now to the corner. Tom was going one way, Christine the other.

He lifted his hat gracefully, and waited for her to pass, but Christine suddenly came to a standstill.

"Tom," she said, hurriedly, "it occurred to me this morning, and I am so sorry I ashamed about it, that I never said one word to you about my best friend. O Tom, you've no idea what a friend he is, nor how He helps and comforts me. I cannot tell you how much happier I am since I found my Saviour. Won't you let Him be your Friend?"

Then she waited almost breathlessly. Would he turn it off with a laugh, as she had so often heard him? She looked up, and found, instead of a laugh, an entirely new expression for Tom Wayland's face to wear; and something very like unto a tear glistening in his merry brown eye.

"Thank you, Christine," he said gravely; "I have no one to speak to of these things at home, and by the utter silence of my friends who profess to know about them, I had begun to

think there was nothing in it. I am very glad to find there is."

Then he was gone, and Christine hardly knew whether she felt most thankful to think that she had spoken, or ashamed that she had been so long silent.

"Christine," said her brother, coming into the sitting-room, where she was at work, a few days after, "there has been a dreadful accident. The Western express was run into by a freight, and a good many lives were lost; and they say Tom Wayland was on board."

Yes, Christine remembered he had told her he should probably go away on the train on business; he had spoken of it because it would oblige him to be absent from their church social meeting. The report proved only too true; he was not only on the train, but was fatally injured. But there had been a few moments of consciousness after the accident, and tearing a leaf from his note-book, Tom had painfully written a letter, which he sent to his Christianized one of the passengers who had escaped unhurt.

"Dear Christine," it read, "I cannot tell you how I thank you for those words of yours. I think I found Him yesterday, and He has done 'great things' for me in this dreadful time."

"And to think," said Christine to herself, with a sob, "how near I came to not speaking it. How strange I should need just that verse that morning, and meet Tom! I suppose God knew all," and again that one little fragment came into her mind—

"It changed eternal God that chance did guide."

—The Watchman.

THE FLOWER IN THE STONE WALL.

BY ALICE M. DOUGLASS.

O lonely flower, why here unfold
Your beauty in this wall so old,
With scarcely soil enough to feed
The lowest plant, the meanest weed?
Yet thrifty and as well you grow
As better-cared-for plants. Why so?

The wind might blow you from this place,
The sun scorch your unprotected face,
The clumsy stones of this rude wall
Might split and crush you in their fall,
The rain might wash the soil away
That forms your sustenance each day.

And it is even in my power
To end your life, poor, helpless flower!
Then very strange it is, that you
Ne'er looked about you, eye grew
Where flower has never bloomed before,
Nor will one ever venture more.

Then seemed the little flower to say:
"Here was I blown one bright spring day,
A tiny seed, and here I cling
And into being soon I spring;
My leaves and buds came one by one,
I heard my Maker's voice, 'Well done!'"

What cared I how the cold wind blew?
My God said, 'Grow,' and so I grew.
What cared I for the sun's bright ray?
Should he obey each slight command,
What cared I if the rain did fall?
I clung still closer to the wall."

And such, I thought, should be man's life;
O'ercoming sorrow, pain and strife,
A passive creature in God's hand
Should obey each slight command,
And ready be to place to all
Where he may best work out God's will.

Bath, Me.

The Little Folks.

ANOTHER GIRL.

BY ELEANOR S. DEANE.

"Mamma, did you say there was a girl in the Bible besides Miriam?"
"Yes, dear, and in the Old Testament," replied Mrs. Eaden. "But all there is about her is told in two or three verses, and we have to imagine, or rather to infer, everything else."

"How do you infer, mamma?"
"I'll try to explain. You told me this morning of the cat that came into the yard, and said that she had a ribbon tied around her neck. I infer from this ornament that pussy is the pet of some little girl who is fond of her. Will that do?"

"Yes, mamma."

"Now Fan is satisfied," said Master Frank, "perhaps mother can tell her story."

Nobody knew that Frank cared particularly for the story, but he generally had an ear open to what was going on, even when he seemed to be engaged with a book.

"I have looked for that other girl," said Emma, "but I cannot find her."

"Yet you remember that a man named Naaman was cured of leprosy by doing as he was told by the prophet Elisha?"

"Yes, indeed," said both Kate and Emma.

"And do you remember what made Naaman go to the prophet?"

"I had forgotten all about it, but I think it says that a little maid told Naaman's wife that there is a prophet in Israel. I have seen him. He is a servant of the Most High God. I owe my life to him and to you! How happy Ruth must have been to see her master in health; and how pleased she must have been if he thus spoke to her!"

"I don't know what a captive is," said poor little Fanny.

"A captive, dear, is one who has been taken from home, or country, and kept from going back."

Fanny could not help sighing; which made her mother add: "But I do not think she was unhappy; which caused the young face to brighten again."

"I don't see how you can guess anything about her," said Kate.

"I may make a wrong guess, but let us consider the circumstances."

"But what was the girl's name?" asked Frank.

"Her name is not told in the Bible; shall we choose one for her? It is easier to talk of a person with a name."

"Yes, but we don't know a pretty one."

"We can call her Rachel, or Rebecca, or Ruth, or Deborah."

"Call her Ruth. We know a Ruth, and like the name."

"That is a good name for the 'little maid,' for one meaning of 'Ruth' is 'pity,' and the girl was at one time to be pitied, and certainly she felt pity."

"We all like it, mother. Now for the story."

"Naaman was a Syrian, and a warrior, or a soldier. He was a high officer

in the army of the king, and led the king's hosts to battle and to victory. He was a brave and true man, much esteemed by his master; and no doubt he was liked by the men under his command."

"Maybe he was like Uncle John; everybody says he is brave and kind."

"Yes, he certainly was something like Uncle John. The Syrians lived near the land of Israel, and it was much the custom of those old times for people to take advantage of their neighbors by going, in armed companies, into their country and taking possession of their property; it might be herds of cattle, or flocks of sheep, or sacks of grain. On some such expedition, some time before our story begins, the Syrians had gone into the land of Israel and brought this 'little maid' whom we have named Ruth. I suppose they had taken other things, and that the spoil was divided, as was usual, and that Naaman chose for his part to take the young girl. I think he pitied the little captive, and knew that his wife would be kind to her. It was not uncommon for ladies of that time to make friends of their slaves who became such by the chances of war. Such persons were often in high standing among their own people."

"I have thought that Ruth might have been an orphan, and have had no settled home, because there is nothing to show that she was sad, or that she made any request to be sent back to her people. We are not told how she came to be made a captive. Perhaps she was tending the sheep that somebody had given her the care of, and so was easily taken. Certain it is that she became one of the household of Naaman, the great captain, and that she waited on Naaman's wife; and I think it is equally certain that she became fond of her mistress. This must have been so, because Mrs. Naaman treated her kindly. Perhaps at first the little maid was shy and doubtful, and felt strangely among people so different from those she had known, and wished herself back in the valleys where she could gather flowers and hear the birds as she watched her flock, and the lady was sorry for her. Perhaps, she, too, had come as a stranger to the land of Syria, and so could feel for the little girl's loneliness. When she had shown her that she could sympathize with her, perhaps she asked her about the country and the people she had left; and, little by little, learned her history, till our Ruth felt no longer solitary, but was glad in the friendship of her mistress."

"She must have been an observant and a thoughtful girl, and she soon learned that the wife of the great captain had a grief, as well as herself; and as she had received sympathy and help in her own trouble, so her gratitude made her desire to offer some relief to the one who had shown her kindness."

"Brave and honorable as Naaman was, he yet labored and suffered under an incurable disease. This was leprosy. You know that leprosy and lepers are many times spoken of both in the Old and in the New Testaments. The leprosy of Naaman was not so bad as to disable him from attending to the king's business, but it was very distressing and sure to become more and more so unless it could be cured. Our good little Ruth saw this, and saw that it made his wife unhappy. Then she remembered what she had heard about the prophet in Israel. She thought the man who had raised to life the son of a widow could cure a leper; so she told her mistress about him and said: 'Would God my lord were with the prophet that is in Samaria, for he would recover him of his leprosy.' The Bible does not tell what Naaman thought about it. Perhaps he did not believe the story, or may be he thought he could not leave the king's business. Then somebody told the king about it, and he was so much interested that he sent Naaman to the land of Israel with a letter to the king."

"You remember that Naaman went to Elisha, and that, though he was at first disappointed and unbelieving, he was at last cured by following the prophet's directions. We do not know whether he ever said anything to the little maid about his visit; but we can suppose that she heard all the circumstances from his wife, who must have rejoiced greatly over her husband's restored health. Then, too, as Naaman seems to have been a generous and gentlemanlike person, I think when he came home, and saw the young girl waiting on his wife, and remembered that it was through her that he had heard of the prophet, that he was quite likely to say, as he put his hand kindly on her head, 'My good girl, see, I am no longer a leper, and I thank you for telling us that there is a prophet in Israel. I have seen him. He is a servant of the Most High God. I owe my life to him and to you! How happy Ruth must have been to see her master in health; and how pleased she must have been if he thus spoke to her!'"

"Did Ruth take the good advice given in this gentle sister gave?"

"And lift his stone from off his heart, its further pain to save?"

"I think he did, for presently he said, 'I will go, and I will wash myself seven times in the Jordan, and my flesh will be as the flesh of a child, and I shall be clean.' And back again the sunshine came to make a merry day."

—MARY D. BRINE, in *Churchman*.

The Week.

AT HOME.

Two thousand women and girls locked out in the shoe factories of Cincinnati.

Hon. and Mrs. Jacob Estey of Brattleboro, Vt., observe their fiftieth wedding anniversary, receiving 2,000 persons at their home.

Capt. Isaac H. Houghton of Newton said to be an embezzler to the extent of about \$12,000 from Scull & Bradley, insurance agents.

Judge Hilton presents Melson's "Friedland," the most valuable painting in America, to the Metropolitan Museum of Art.

The public debt statement shows the reduction of the public debt during the month of April to be \$13,053,086.77; total cash in the Treasury, \$460,108,886.41.

The Logan fund, which aimed at \$100,000, closed at \$67,000.

The American Bridge Works in Chicago burned; the loss put at \$400,000.

Rev. Charles Ward, the Englewood rector, found dead from an overdose of chloral.

Queen Kapilani received and entertained at the White House by the President and Mrs. Cleveland.

The strike in the Pennsylvania coke region inaugurated; 13,000 men idle.

The bequests left Philadelphia by Stephen Girard now estimated to represent a money value of over ten millions of dollars.

The largest gas well in the world discovered at Fairmont, Ind. The test of Prof. Orton, state geologist of Ohio, shows that it is flowing nearly 12,000,000 feet per day.

President Cleveland issues an order restricting the importation of breech-loading rifles and intoxicating liquors into Alaska.

The New York Assembly passes the bill providing that ten hours shall constitute a day's work for all street car employees in cities of over 100,000 inhabitants in that State.

The incorporators of the Clark University at Worcester organize. A letter from Jonas G. Clark, the founder of the institution, offers to the university another million of dollars conditionally.

Mr. George Cabot Ward, a native of Boston and ex-president of the Union League Club of New York city, dies in his 63d year.

The Connecticut House of Representatives passes bills for the incorporation of incorrigibles. The Senate passes a bill refunding the outstanding \$1,030,000 of five per cent bonds.

The 55th annual convention of Alpha Delta Phi held at Tremont Temple in this city.

A new high license bill passed by the Massachusetts House. The Senate engrosses the bill making Labor day a legal holiday.

Charles James Faulkner elected United States Senator by the West Virginia Legislature.

The Connecticut House passes a bill making women eligible to election on district school boards.

Prince Frederick Leopold, grandson of Emperor William, entertained at Chicago.

Anti-coercion meeting at Burlington, Vt. Principal speeches by Gov. Ormsbee and Hon. John E. Fitzgerald.

R. D. Gambrell, an editor, shot and killed in Jackson, Miss., by Col. J. S. Hamilton, who is mortally wounded.

Great damage in Michigan and Pennsylvania by wind and hail storms.

The Chinese portion of San Jose, Cal., destroyed by fire on Wednesday; loss \$75,000.

Sale of prison-made goods prohibited in New York State unless marked "convict made," with name of prison and date of manufacture.

Death of Hon. Oliver Hoyt, of Stamford, Conn., from injuries caused by being thrown from his carriage; and of Hon. W. C. De Pauw, of Indiana, of apoplexy.

Lightning kills several people in southern New York and northern Pennsylvania, and destroys much property.

Queen Kapilani and her suite dined by President Cleveland; the White House brilliantly decorated.

Hours of work at E. W. Chapin's woolen mill at Worcester reduced to 60 hours per week.

Commodore Sicard trying to surpass the English in his \$100,000 torpedo boat authorized by Congress.

Daniel C. Birdsell, editor and proprietor of the Hartford Telegram, arrested on a charge of embezzlement.

The Jersey Central railroad passes into the hands of the Corbin party; new board of directors elected.

An oil well near Lima, O., flowing at the rate of 3,000 barrels per day, and a natural gas well at the rate of 5,000,000 cubic feet.

By the breaking of a wharf rail in New Orleans many persons drowned at a baptismal party.

Queen Kapilani arrives in Boston, and attends Trinity Church.

Attempt to murder J. B. Slaughter, a wealthy stockholder in New Mexico.

ABROAD.

Prince Jerome Bonaparte prostrated by apoplexy.

Heavy damage along the St. John river caused by freshets; Fredericton party inundated.

Large armaments being pushed forward in Russia, and orders for concentration on the frontiers.

Debate in the House of Commons regarding the alleged breach of privilege committed by the London Times in charging Mr. Dillon with falsehood.

James Gordon Bennett's yacht "Nanouna" arrives at Suez.

Reports of serious fighting in Afghanistan; capture of Khelat-i-Ghilzai; killing of Sekander Khan and 400 men on each side; Russian advance and removal of boundary pillars.

Mr. Parnell nominates Mr. William O'Brien to succeed Mr. E. Leamy as Home Ruler in Parliament for the northeastern division of Cork.

The Cork arranging to witness the Don Cossack military maneuvers.

Fires set by nihilists in St. Petersburg cause loss of life and injury to many persons.

An explosion of fire-damp occurs in a coal mine on Vancouver's Island, and 150 miners entombed.

The Chinese Government orders that every foreign missionary in China must hold a passport from his own government in order that his nationality may be shown.

Steamer "Asia" from Barcelona for Marselles, runs in a collision, and several passengers drowned.

The cardinals summoned by the Pope to confer upon the question of reconciliation with the Italian government.

A bill similar to the interstate commerce act introduced in the Canadian Parliament.

One hundred houses destroyed by fire at Eperies, Hungary.

In the House of Commons Mr. Gladstone's amendment for a committee of inquiry in the Times-Dillon matter rejected by a vote of 317 to 233, and the motion declining to treat the Times' publication as a breach of privilege, agreed to.

Terrible fires in Hungary, causing great destruction of property and loss of life.

Opening of the American exhibition at London.

Several towns in Mexico nearly destroyed by earthquake shocks, and over 150 lives lost.

German war authorities discover that melinite is useless for war purposes because it decomposes when long kept.

A union of the Greek and Latin Churches aimed at by Pope Leo.

By a collision of steamships in the English Channel a number of Italian emigrants lose their lives.

(Continued from page 5.)

who would not become a member of Conference, to "supply" so important a place as the capital of the State and the seat of our Seminary. The result was, that Bro. J. O. Sherburn was taken from the district at the end of one year's successful service and stationed at Montpelier, while Bro. A. B. Truax was put on the district. Both will do good service. The latter was, probably, never more surprised than when "read off" for the district.

Bro. L. L. Beeman, who for a time cherished the thought of other alliances, according to Scripture injunction, returned to his "first love," and is stationed at Barre, where is a splendid opening for a good work, which he will not fail to improve.

Bro. J. D. Beeman was again elected president of our Seminary. His family have been out of health most of the winter, but are now convalescent.

ST. ALBANS DISTRICT.

The Conference Reporter, published by Bro. W. J. Johnson, was the most successful daily we have yet had, in some respects. It gave altogether the fullest report of the doings of Conference. It gave all the details of business with the fullness of a journal; and then gave full outlines of the addresses before Conference and at the anniversaries, and of the sermons preached, as well as a full account of the Sunday services in our own and the other churches. The list of subscriptions amounted to something over 1,500, and Bro. Johnson paid \$25 into the fund for Conference claimants, according to his pledge to do so if the list should reach these figures.

SPRINGFIELD DISTRICT.

On returning from Conference, Bro. A. J. Hough and wife found the parsonage at Bradford had been re-shingled and re-painted. It seemed almost like going to a new appointment, except the old friends remained. The year opens auspiciously at Bradford.

H. A. S.

IS IT TRUE? AND IF SO, SHOULD IT BE?

BY REV. H. W. CONANT.

"A politician may safely snub the church, but he grovels in the dust before the wielder of the beer-mallet." Such is the language of Petroleum V. Nasby, in one of the most scathing denunciations of lager-beer and of its power in politics that can be found in type. After showing the best profits made possible in its sale, he proceeds to a description of the aggressive methods of the brewers to dispose of the products of their mammoth breweries. They established "beer-saloons" everywhere possible. As he has a patent of his own in describing it, we quote his words:

"They found for them conscienceless creatures, with neither morals nor decency, who never had money enough to pay for a meal of victuals, hang-dog fellows with long mustaches, and trousers chewed off at the heels, with dirty neckties to hide still more dirty shirts, paper-collared twice-turned abominations, who would be thieves but for the lack of courage, the fellows who crawl between heaven and earth, living, the good Lord who permits them only knows how." This class of men, in a place with a counter, round pine tables and cheap chairs, cheap pool-table, a few packs of cards, kegs of beer and a few glasses, are set to work, perfectly equipped by the devil, to make money.

The property is owned by the brewer, and in order to keep his place, the trade must be pushed by the saloon-keeper. He has now become an aggressive "missionary for the diffusion of alcohol." By numerous and varied attractions he draws in the workman, and makes him a slave to the appetite for beer.

"There is always upon the counter a plate of pickled cod-fish, or red herrings cut into proper lengths, or pretzels covered with salt, all thirst-provokers, and they actually put salt into the beer, that the desire for the pleasant liquor may be increased. Beer becomes a necessity to him before he is aware of it, and his fate is fixed. The seller can count upon some day from him as certainly as though he had it in his bill."

His description of the traps set for boys and their degradation till forced to steal articles from their homes and pawn for money to pay for drinks, should be placed in the hands of every parent in the land:

"Whether he [the boy] gets to the house of correction or not, he is a beer-sodden wreck before he is eighteen, and is the bond-slave of the drink-devil forever."

After citing the fact that energetic agents of the brewers secure a place for a saloon when a new building plan is laid out, or ground is broken for a factory, he says: "The business is, in and of itself, an organized hunt after weak men and children."

This, he says, is a cause for the demand for prohibition. After making a personal tour in Maine to determine for himself whether prohibition prohibits, he affirms that it does. The few places where liquor is sold are uninviting and unattractive, and "nobody ever penetrated these horrible places except the confirmed drinkers." The boys in the country towns in Maine, he avers, are "saved from the infernalism of drink."

And he states that in Kansas and Iowa, "the boys are saved. The hunt for boys is at an end."

He then proceeds to show the power of the brewer in politics. He owns saloons; controls the votes of the saloon-keepers; they control the votes of at least four customers each; and the collateral branches of trade, tobacco-nists, cooper, bottlers and different

kind of people who supply the saloon trade, wielded by a master hand, give the control of the cities of the country to the "saloon power."

It is in this connection that Nasby pens the lines at the head of this article. It is an awful arraignment of the church of Jesus Christ! Is it true? If so, what answer can be made to the arraignment?

It may be justly said that His church is not a political organization. But ought it to be said that its power is not wielded against an evil that presents the greatest obstacle to the accomplishment of its mission on earth—hurled with a concentration of purpose and effort that will "destroy this work of the devil?"

That such a statement should be openly made, is alarming; but that it should go unchallenged, is indicative of a condition of things in the political life of to-day that gravely questions the character of the church and its relation to the consecration and perpetuity of free institutions. Where is the hope of our country if it be not in its intelligent and emancipated Christian conscience? Shall the man who "wields the beer-mallet" usurp the place of power in American politics in the presence of an intelligent church? Shall the ignorance of danger from the presence of this foreign foe, or indifference to the issues involved, or the multitudinous charitable enterprises of the church, or its zealous propagandism, divert its attention from that awful responsibility thrown upon it, in the providence of God, to outlaw, and then annihilate, the saloon power?

The love of Christ should constrain the Christian Church to cast this devil out of society by State and National Prohibition before the year of our Lord 1900. It will do it if it improves its opportunity.

HAWKEYETEMS.

THE SEASON.

The blasts of another severe winter have died away, and the spring is here. Spring is the best-named season of all, for it not only causes flowers to spring up in the foothills of winter, but hope and joy in the paths of rich and poor—especially the poor. And it looks as if all the heavy-laden masses of earth, when they sing, and believe as they sing, that there is a land "where everlasting spring abides," would spring at the other of Him who alone can give them a "title clear" to an inheritance there. But the multitudes prefer to go with them that do evil. When will all this be reversed?

RELIGIOUS PROGRESS.

The past winter has been a marked campaign, not only in Iowa, but in all Western Methodism. Scarcely a single charge but has had more or less of a revival, many of them resulting in hundreds of accessions to local churches. One revival within the Iowa Conference is unique. It began last August, when the dog-star was raging, in the midst of harvest. It kept the pastor from attending the session of the Annual Conference in September. It moved from point to point on the circuit, and at last accounts was still going on. Between four and five hundred have professed conversion; old societies were revived and strengthened, and new societies started as the result of over four hundred accessions in those rural districts. Surely it will not be hard to reach "the million line from collections only" on that circuit for years to come. If the Lord baptizes the pocket-books of the new converts this year, they alone will make up last year's deficiency. Heaven send the baptism!

The Central has been reporting from 600 to nearly 2,000 conversions a week, reported within its patronizing territory for, perhaps, a dozen issues. And these reports are but partial; and doubtless the other *Advocates* do as well, and our church will cross the 2,000,000 line in membership before the next General Conference. What a host, and what an opportunity! Will we improve it?

THE HYMNAL.

I second Dr. Goodwin's motion to revise the Hymnal. That it is not full of classic music and poetry, I will not deny. But if I am any judge, and experience has taught me anything in that line, the last committee on revision overshoot the average congregation. If all were trained singers, it would doubtless be popular, and long continue in general use; but, as it is, many other books are taking the place, and will more and more, of the Hymnal, in our church services. Among the substitutes are Gospel Hymns and the Epworth, but the latter is open to much the same criticism as the Hymnal. Give us a smaller book with more simple songs and choruses! When a revival is on, the heart naturally breaks out in choruses, and choruses will help on the revival. Stately hymns will not.

IMPROVEMENTS.

Several important improvements are projected for the coming spring and summer. Fort Madison, Burlington, First Church, and Marengo will each build new and more attractive houses of worship. May the glory of the latter house exceed the former! Muscatine, without a paragon all its ecclesiastical life, will provide its pastor—Rev. W. G. Wilson—with a home. Several new churches have been built and dedicated, and others will be before Conference.

MISSIONARIES.

Mrs. S. W. Silberts—wife of Rev. S. W. Silberts, of Mexico, both of whom a number of your readers will remember—is at home in Mt. Pleasant. She will remain till next autumn at least, to start their three oldest children in school. Her husband spent about six weeks in Iowa in the middle of the winter. Mrs. Laura Craver, wife of Rev. S. P. Craver, of the Mexico Conference, also spent several months of the early fall and winter at home.

DOES PROHIBITION PROHIBIT?

It is prohibiting! I don't think the business men of any town in the State—except perhaps a few Germanized towns—would think of petitioning for a repeal of the law. The open saloon is a thing of the past in Iowa. Our courts, in nine cases in ten, are driving the traffic to the wall, and nailing it there. Public sentiment is strengthening every day. Breweries and distilleries are closed, or being closed, by injunction, just as saloons are closed—declared nuisances. When sentiment crystallizes into law, and writes "nuisance" over a traffic, its days are numbered. There will never be another distillery or brewery built in Iowa. *Laus Deo!* Perhaps nothing has occurred so to vitalize and energize the law in the State as the murder of Brother Geo. C. Haddock, last August.

Another murder, almost as foul, of an officer of the law, occurred in Des Moines recently, which will give the reform another mighty impetus toward complete success. The devil and his agents, the saloon-keepers, never made greater mistakes than to inspire some one to shoot preachers and officers of the law. Such deeds of violence and blood only reveal the "true inwardness" of the traffic, and are the most powerful temperance lectures of the age. God speed the right!

J. E. CORLEY.

Goods adapted to the season for gentlemen's wear, can always be found at Messrs. C. A. Smith & Co., 18 and 20 School Street. They deal in the very best fabrics, and all who want good fits, from the best cloths, should make them a call before purchasing elsewhere.

An advertiser desiring to cover the whole country for a small amount should use the weeklies of large circulation. George P. Rowell & Co., 10 Spruce Street, New York, have lists of these papers which they mail free, and on which they offer special rates.

Church Register.

HERALD CALENDAR.

SPRING CONFERENCES—1887.

CONFERENCE.	PLACE.	TIME.	BISHOP.
Norway.	Porsgrund, Norw.	May 19.	Ninde
Denmark.	Vejle, Denmark.	June 2.	Ninde
Canada, Gen.	Quebec, Canada.	June 16.	Ninde
Switzerland.	Berne, Switz.	June 23.	Ninde
Hamilton Camp-Meeting.	Aug. 16-23.		
Salvation Army Camp-meeting, at Richmond, Me.	Aug. 16-22.		
Ken. Val. Camp-meeting, at Richmond, Me.	Aug. 22-29.		

POST-OFFICE ADDRESSES.

Rev. Daniel Richards, Somerville, Mass.
Rev. E. T. Adams, 179 Pine St., Lewiston, Me.
Rev. A. B. Russell, Hooksett, N. H.
Rev. C. H. Chase, 173 Diversey St., Lake View, Ill.
Rev. E. K. Colby, Gorham, Me.
Rev. S. P. Heath, Bethlehem, N. H.

QUARTERLY MEETINGS.

NEW BEDFORD DISTRICT—FIRST QUARTER.

MAY.	JUNE.	JULY.	AUG.
18, County St.; 19, Fourth St.; 20, Long Plain; 21, Pleasant St.; 22, 23, Fairhaven; 24, Acushnet; 25, St. Paul; 26, Grace;	14, Chatham & East Har- port, Vt.; 15, Orleans; 16, Eastham; 17, Wellfleet; 18, 19, "Frog" town, Centon; 19, 20, Centre; 21, Truro & So. Truro; 22, Focasset; 23, West Falmouth; 24, East Falmouth; 25, 26, Falmouth; 27, Wood's Hole; 28, Cottage; Cape Cod; 29, Vineyard Haven; 30, Chilmarr;	6, Wareham; 7, Marion; 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 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792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000.	

LEWISTON DISTRICT—FIRST QUARTER.

MAY.	JUNE.	JULY.	AUG.
Low, Park St., 8, 10, 12, 14, 16, 18, 20, 22, 24, 26, 28, 30, 32, 34, 36, 38, 40, 42, 44, 46, 48, 50, 52, 54, 56, 58, 60, 62, 64, 66, 68, 70, 72, 74, 76, 78, 80, 82, 84, 86, 88, 90, 92, 94, 96, 98, 100, 102, 104, 106, 108, 110, 112, 114, 116, 118, 120, 122, 124, 126, 128, 130, 132, 134, 136, 138, 140, 142, 144, 146, 148, 150, 152, 154, 156, 158, 160, 162, 164, 166, 168, 170, 172, 174, 176, 178, 180, 182, 184, 186, 188, 190, 192, 194, 196, 198, 200, 202, 204, 206, 208, 210, 212, 214, 216, 218, 220, 222, 224, 226, 228, 230, 232, 234, 236, 238, 240, 242, 244, 246, 248, 250, 252, 254, 256, 258, 260, 262, 264, 266, 268, 270, 272, 274, 276, 278, 280, 282, 284, 286, 288, 290, 292, 294, 296, 298, 300, 302, 304, 306, 308, 310, 312, 314, 316, 318, 320, 322, 324, 326, 328, 330, 332, 334, 336, 338, 340, 342, 344, 346, 348, 350, 352, 354, 356, 358, 360, 362, 364, 366, 368, 370, 372, 374, 376, 378, 380, 382, 384, 386, 388, 390, 392, 394, 396, 398, 400, 402, 404, 406, 408, 410, 412, 414, 416, 418, 420, 422, 424, 426, 428, 430, 432, 434, 436, 438, 440, 442, 444, 446, 448, 450, 452, 454, 456, 458, 460, 462, 464, 466, 468, 470, 472, 474, 476, 478, 480, 482, 484, 486, 488, 490, 492, 494, 496, 498, 500, 502, 504, 506, 508, 510, 512, 514, 516, 518, 520, 522, 524, 526, 528, 530, 532, 534, 536, 538, 540, 542, 544, 546, 548, 550, 552, 554, 556, 558, 560, 562, 564, 566, 568, 570, 572, 574, 576, 578, 580, 582, 584, 586, 588, 590, 592, 594,			